C. KLITZ.

GENUINE MEMOIRS

OF THE LATE CELEBRATED

EDW. W——LY M—NTAGUE, Esq.

WITH

REMARKS

On the MANNERS and CUSTOMS of the

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Purſues every Kind of Pleaſure in *Paris*, and enters into ſeveral Remarkable Societies

C.XLIV.

MEMOIRS

OF THE LATE

MR. W——LY M—TAGUE.

CHAP. I.

Young W——ly's *Progreſs in his Studies—Meets a young Waſherwoman in the Park—Addreſſes her—Has frequent Interviews with her—Marries her privately.—The Affair is diſcovered by his Relations—They ſend her into the Country upon an Annuity, and him to the Continent.*

YOUNG W——ly's private tuition anſwered the moſt ſanguine wiſhes of his relations and friends. His preceptors took uncommon pains with a genius naturally

bright and penetrating, and he repaid their aſſiduity by an improvement and perſeverance in ſtudy little expected from one of his volatile turn of mind.—In fine he happily blended the polite arts with the more abſtracted ſciences and ſolid parts of philoſophy, and gave the faireſt promiſe of becoming the complete gentleman.

One evening as he was taking his uſual walk in the Park, a young woman tripped by him with great ſeeming expedition.

The ſymmetry of her ſhape and her nimbleneſs, attracted his notice; he redoubled his haſte to get again before her, that he might have an opportunity of obſerving her countenance.

He ſoon overtook her, and viewed her with admiration. She bluſhed on noticing the

the earneſtneſs of his looks. The crimſon glow of modeſty which overſpread her cheeks, gave an additional charm to her native beauty.

Her features were regular; her complexion to the laſt degree lovely; while the brilliancy of her eyes, and ruddineſs of her cheeks beſpoke, both health and vivacity.

She appeared to have been but little uſed to company, or the addreſſes of men, by her manifeſt confuſion, and ſeemed by the ſimplicity of her dreſs, which was extremely plain, tho' exceedingly neat, not to be above the ordinary rank.

He determined to enter into converſation with her. At firſt ſhe appeared very coy, but at length gave him pertinent anſwers to every queſtion he aſked.

From the converſation he had with her, he found that ſhe was only the daughter of a waſherwoman; that her mother, who was a widow, had ſufficient buſineſs to enable them to live comfortably; that ſhe aſſiſted her mother, and was going to Pimlico to fetch a gentleman's linen for whom they waſhed.

He would fain have engaged her to meet him again, but this ſhe abſolutely refuſed, alledging that ſhe would do nothing without the knowledge of her mother; ſhe however at length agreed that he ſhould call upon her, and gave him her addreſs accordingly.

He frequently viſited her, and having gained upon her affections, made ſeveral flattering propoſals to ſeduce her from her virtue. But he found his endeavours in vain; ſhe had too much modeſty to become

come the victim of his artifices, and her mother too much affection for her child, as well as vigilance, not to prevent his ſucceſs by any illicit means.

A negative he had never expected was a double ſtimulative to his diſpoſition, naturally amorous and impatient; the obſtacles thrown in his way, encreaſed the flame that began to conſume him.

He determined to enjoy the fair Patty, for that was our juvenile waſherwoman's name, at any rate. He, therefore, mad with his paſſion and careleſs of the conſequences, propoſed marriage. This propoſal was joyfully received both by mother and daughter, and the only ſtipulations which his ſmall remains of prudence ſuggeſted, were to keep the affair a ſecret 'till he became of age, as the publication of ſuch a ſecret

might materially affect his future fortune.

This reſtriction was acceded to by both, for political reaſons, as they imagined that the marriage being known would be the means of hurting both him and themſelves.

Our hero was not only become a poet, but a mighty eſſayiſt, and having quitted his bed one morning much earlier than uſual, he ſpent about an hour in penning an *Eſſay on Prudence*, then dreſſed himſelf, and repaired to his pretty waſherwoman, with an intent to commit one of the moſt *imprudent actions* he had ever done in his life, for he immediately took her to the Fleet and married her.

Tho' both mother and daughter had promiſed, and indeed knew it to be their intereſt,

intereſt, to keep this indiſcreet ſtep of our hero's a ſecret; yet it did not remain long ſo.

The old woman, who was always fond of exhilirating her ſpirits, and cheriſhing her heart with a vivifying cordial in ſecret, thought upon her daughter's good fortune, that ſhe could not be too bountiful in regaling her neighbours, and pouring forth her thanks in copious libations to Bacchus.

One day, in the fulneſs of her joy, and plenitude of her cups, ſhe could not forbear communicating her happineſs to ſome of her moſt particular aſſociates. She informed them not only of her daughter's ſecret marriage, but of our hero's rank, family, and expectancies.

This information, inſtead of giving pleaſure, raiſed the envy of her neighbours,

without conſidering her hoſpitality, they hated her for her good fortune, and moſt of them having daughters, could not without ſighing ſee the ſucceſs of poor Patty. Such is the caprice of human nature, that our neighbours good ſeems our bane.

On receiving the intelligence, they had promiſed the old woman the ſtricteſt ſecrecy, but as they could not imagine that ſo unequal a match was concluded with the approbation of our hero's family, they determined it ſhould not long remain a ſecret.

Malice is ſeldom dilatory in effecting its purpoſes; it may therefore be naturally ſuppoſed, that young W——ly's relations and friends were very ſpeedily apprized of his imprudence.

This information gave them more concern than any of his former follies, as it appeared

appeared irreparable, (the Fleet marriage at that time being good in law, and no reſtrictive act having then paſſed to prevent the indiſcretion of minors.)

But to preſerve as much as poſſible the dignity of their family, and the credit of our hero, they thought proper to enter into a negotiation with our newly exalted waſherwoman and her mother, who being threatened, perſuaded and promiſed, and finding what powerful people they had to deal with, at length agreed to relinquiſh all manner of claim to and upon the young gentleman, to forego his name, preſerve the moſt inviolable ſecrecy in future, and retire upon a decent penſion into the country.

Theſe were no ſooner ſent from the metropolis, than they thought proper to diſpatch

patch young W——ly to the continent, under the conduct of a gentleman every way qualified for ſo important a charge.

CHAP.

CHAP. II.

Purſues every Kind of Pleaſure in Paris, and enters into ſeveral remarkable Societies—Goes to the French Comedie—*An Adventure—Its ſingular Conſequences—And his Philoſophic Reſignation to what could not be remedied.*

IN Paris our hero launched into every faſhionable diſſipation, and his tutor's care and aſſiduity were too little to reſtrain him from engaging in all the polite follies, or rather vices, of that celebrated metropolis.

He became a *Sçavoir Vivre*, belonged to all the ſocieties then on the *Ton*, and being exceedingly fond of the occult ſciences, entered himſelf into a ſelect aſſociation of Roſicrucians, who went under the denomination

nation of the *Myſtic Philoſophers.* Theſe recommended to thoſe of their ſociety to peruſe the moſt abſtruſe of the polemic writers, the works of the hermetic philoſophers, and ſuch authors as Cornelius Agrippa, Triſmegiſtus, Friar Bacon, Albertus Magnus, &c. What the particulars were relative to this aſſociation we cannot tell, but believe from the ſlight manner in which Mr. M——gue uſed to mention it in his maturer years, that it promiſed more than it performed, and only revealed to its diſciples a few ſecrets that were either futile or dangerous to be put in experiment.

As it is uſual at the French *Comedie* to ſup in the boxes, our hero having been one evening to ſee the celebrated comedy of *Tartuffe*, and the entertainment of *Le Medecin malgré lui*, ordered a cold collation.

The

The moment it was brought in, he perceived in one corner of the box a ſmart female, whom he had not before obſerved.

Having ſince his abode in Paris conſidered politeneſs as a ſcience, and ſtudied it even upon *Cheſterfieldian principles*, it may be imagined that he could not heſitate to aſk the lady to partake of his collation with him.

He paid her that compliment; ſhe accepted it, (for the French are eaſy in their manners, and ſeldom refuſe what is offered with a good grace.)

Good humour gave a reliſh to their entertainment, and their converſation was enlivened by repartee.

After

After they had * ſupped, they ſat very cloſe together 'till the concluſion of the entertainment, when he offered to accommodate her with his carriage to any place ſhe might command.

She accepted his propoſal, but ſlipped from him in the crowd, and on his return home he miſſed his watch, his purſe and his pocket-book; he had no doubt but the lady who had partook of his collation, had made free with his property, and his only conſolation was, the reflection that he might ſend ſufficiently early in the morning to his banker to ſtop the payment of ſome drafts to a conſiderable amount, which his pocket-book contained.

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* It is the cuſtom in the French Theatres for the company to ſup in the boxes at the Playhouſe.

With

With this idea he went to bed, but ſlept 'till it was late in the morning, and not having given any previous direction to his ſervant over night to repair to the banker before he was up; on ſending, he was informed that caſh had already been given for the drafts.

To curſe his folly would avail nothing, he therefore put up with his loſs, with a philoſophic reſignation, and did not in the leaſt repine at what would have chagrined many.

CHAP.

CHAP. III.

Goes to the Play-houſe again; meets the Female that robbed him; intends to ſecure her; ſhe ſlips away.—Some ſurprizing Occurences; Unravelment of the whole Myſtery.

A Few nights after his late accident our hero again repaired to the play-houſe. Curioſity led him to ſeat himſelf in *Paradiſe*,* where he had not been long before he perceived the very lady to whom he had been ſo polite, and who had ſo gratefully rewarded him.

He formed the deſign of having her apprehended. She perceived his intent; and

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* As thoſe in the upper gallery in the Engliſh theatres are called The Gods, the upper gallery itſelf in the French theatres is called Paradiſe.

he

he had no ſooner left his ſeat, to go in queſt of ſome officers of juſtice, than ſhe made her eſcape.

She however perceived enough to find that he would puniſh her whenever he met her, though he had not acquainted the Police of the affair.

This ſuggeſtion led her to keep herſelf private 'till ſhe could put a ſcheme, which her vindictive ſpirit had furniſhed her with, into execution.

A few nights afterwards our hero heard a loud knocking at his door at a very late hour.

He looked out of the window and perceived a *fiacre* * very near, and four men at the door.

---

* A hackney-coach.

He enquired who they were; they replied muſqueteers, and that they muſt have immediate admittance.

While he was parleying with them, the landlady, who heard with terror that tremendous name, opened the ſtreet door.

They immediately burſt in, and haſtening to our hero's chamber, broke into the room and ſeized him without ceremony.

He demanded the reaſon of this violent proceeding.

They only replied that they belonged to the Baſtile, and had an order from government to apprehend him.

It was in vain for him to expoſtulate, for the only anſwer was, that they muſt obey

obey their orders, that he had offended the ſtate, and that their buſineſs was to ſeize his perſon and ſeal up his effects.

To reſiſt was impoſſible, and they prevented him from crying out by gagging him.

Then dragging him to the fiacre, two of them confined him there, while the others were buſied in ſealing up his effects, as they pretended.

When they had effected their purpoſe, they all four drove away in the coach with him; but before they had gone far had the precaution to blindfold him.

Having drove for a conſiderable time, they at length ſtopped, and, taking him out of the fiacre, led him he knew not whither.

They now bound him faſt to ſomething; he entreated to know the reaſon of his commitment, if they could inform him.

At length one of them aſked him if he had not lately loſt a pocket-book.

He replied in the affirmative, at the ſame time telling them, that he had not only loſt his pocket-book but his watch and his money.

As for the watch and the money, returned the perſon who appeared the moſt communicative of the four, we know nothing about it, nor indeed of the manner in which you loſt the whole; but this we know, that your pocket-book, by ſome means, fell into the hands of government, who found ſome offenſive papers therein, which has occaſioned your apprehenſion.

Having given him this information, they rifled his pockets and left him.

In this diſmal ſituation he began to ruminate on the misfortune which had befallen him: he recollected that in his pocket-book there was a ſatirical poem, or kind of *jeu d'eſprit*, entitled *Royal Abſurdities*, in which he had ſeverely laſhed ſome of the follies to which his moſt Chriſtian majeſty was addicted.

This he had no doubt was the offenſive paper alluded to; but how it fell into the hands of government, after having had his pocket picked of it, he could not conceive.

Indeed he conjectured that either the perſon, who had picked his pocket, after taking out the drafts and valuable papers, had thrown it away, and ſome perſon find-

ing it, had, on account of that poem, delivered it to the miniſtry, who ſoon came to the knowledge of the author by his name being on the cover of the book, and then had ordered him to be apprehended; or that the lady, who had robbed him, finding that unfortunate paper, had thought it prudent to make her peace with the *police*, by ſacrificing him to *adminiſtration*. For in the arbitrary government of France, an offence againſt majeſty will ſuperſede any againſt the public at large.

Terrified with the thoughts of being in the *Baſtile*, and wearied with a thouſand conjectures, he remained under the moſt diſmal apprehenſions 'till morning, when he was ſurprized at hearing a voice ſay, *What do you do here?*

The abſurdity of this interrogatory puzzled him exceedingly, more particularly as he

he thought the perſon who uttered it, as one belonging to the priſon, muſt know that he was gagged, and conſequently unable to anſwer it.

At length the bandage was taken from his eyes; and to his amazement, inſtead of the diſmal walls of a goal to circumſcribe his view, he beheld the glorious expanſe of the heavens above his head, and a number of fruit trees around him; and in lieu of an inhuman goaler with a horrid aſpect, he ſaw a peaſant, with the ſmiles of innocence on his countenance, who appeared to enjoy the ſingularity of his ſituation, and to be laughing at him.

He pointed to his mouth, the good-natured countryman conceived his meaning, and immediately releaſed him from the gag.

As ſoon as he had a little recovered from his ſurprize, and brought his jaws, which had been terribly diſtended, into ſome degree of compoſure, he exclaimed in his turn, " where am I, and who brought me " here?"

" As to where you are," replied the peaſant, " I can inform you; you are tied to " a pear-tree in my orchard, from which " confinement I'll now releaſe you, but " as to who brought you here, I can't tell, " unleſs the Devil was concerned in it."

Our hero let the peaſant know as much of the affair as he thought proper:—the poor fellow took him into his cottage, and refreſhed him with all the place could afford; he then conducted him towards Paris, which was at the diſtance of about a league.

W—ly,

W——ly, who was naturally generous, took him home to reward his hoſpitality.

When he came there, he found his tutor under the utmoſt concern for him; being alarmed by the diſmal account he had received from the landlady.

W——ly, having been ſtripped of all his money, borrowed ſufficient of his tutor to reward the peaſant amply, who returned home perfectly well ſatisfied.

Our hero, on examining, found that theſe gentry, inſtead of carefully ſealing up his effects, had plundered him of every thing valuable.

The whole myſtery was now unriddled; he eaſily conceived the bottom of the affair, for it was evident that theſe ſham muſqueteers

muſqueteers were emiſſaries and accomplices of the lady who had ſo dextrouſly picked his pocket; by the direction on his pocket-book they found out the place of his reſidence, and the libel before-mentioned gave them the idea, as a colourable pretext of ſeizing his perſon in order to make themſelves maſters of his effects, by pretending to be officers of the Baſtile, and accuſing him of treaſonable practices.

CHAP.

CHAP. IV.

Determines not to apprize the Police of the Affair—Sends for Remittances from England—Goes by Land to Holland—Items to the Reader—Falls in Love with a Young Jeweſs—A Marriage agreed upon.

NOtwithſtanding his accumulated and great loſſes, he determined not to apprize the *Police* of his misfortunes.

The artifices of this courtezan, and the reſolution of her myrmidons, were too freſh in his memory, to permit him to entertain any idea of redreſs; for he had no doubt, but was he to attempt to ſtir in the affair, aſſaſſination would be the inevitable conſequence; and being releaſed from the terrors of the Baſtile, ſeemed a ſolitary conſolation for his heavy loſſes.

He

He wrote to England for remittances, and letters of credit upon Holland, determining to viſit that place before he went to Italy, for he now began to grow diſguſted with France.

As ſoon as his remittances arrived, he ſet off by land; nothing material happened during his journey, at leaſt nothing worth relating, and the places thro' which he paſſed, have been ſo frequently and accurately deſcribed, that it is unneceſſary to mention them. Nor ſhall we in the courſe of this work copy the trite ſentiments of other travellers, or the hackneyed deſcriptions of well known places, which are to be found in other authors. We neither write as geographers, ichnographers or navigators, but mean to preſent our readers with the moſt remarkable adventures which befel this ſingular perſonage,

ſonage, and at the ſame time not to omit any thing curious relative to the countries thro' which he travelled.

According to our plan, therefore, as Holland is a country ſo univerſally well known, we ſhall not trouble the reader with any prolix narrations or local deſcriptions, but paſs to the only adventure worthy of record, which befel him during his reſidence in the United Provinces.

At *Amſterdam* he became intimate with a Jew broker, who tranſacted buſineſs for him.

This broker had a daughter, who, tho' a brunette, poſſeſſed the moſt regular ſet of features imaginable, and had killing eyes.

She

She was vivacious and witty, but very poſitive, and mighty fond of the ceremonials of the *Moſaic law*.

The charms of pretty Judith, for ſo was our Jeweſs named, ſoon awakened all that was amorous in the compoſition of our hero.

At firſt, as uſual, he attempted ſeduction, but his artifices not ſucceeding, he propoſed marriage. This mode of proceeding ſeems to have been our hero's invariable conduct thro' the whole of his eccentric life.

Judith, knowing his rank and fortune, was proud of her conqueſt, and fond of his propoſal, as ſhe could not be indifferent to his perſon and accompliſhments.

It is true, ſhe was ſcarce turned of thirteen years of age, but that made no difference to either. For, as on his part, youth could be no objection to a voluptuary; ſo on her's, the want of a lover appeared more terrible than want of years.

Nor could her juvenality be any impediment in the ſight of her father; for, (by the laws of the *Talmud*) the ſons of *Jews* are allowed to marry at eighteen, and the daughters, when they have completed twelve years and a day.

When the affair was propoſed to the broker, he could not but be highly flattered by ſuch an overture from a perſon of W——ly's family; but yet, intereſting as the proſpect might appear, he had ſome reluctance to the idea of beſtowing his daughter on one of the *uncircumciſed*. But as

as W——ly's flame was not ſo intenſe as to engage him to undergo the operation, he abſolutely refuſed to hear the affair mentioned, and the old Jew, ſwayed by motives of avarice, at length agreed to waive ſo diſagreeable a propoſition, and to accede to the nuptials.

CHAP.

CHAP. V.

Agrees to be married according to the Ceremonial of the Jews—Cuſtoms ſolemnly obſerved previous to a Jew Marriage—A Jew Wedding fully deſcribed, with neceſſary Elucidations.

ONE ſtipulation, however, the old Jew inſiſted upon, which was, that our hero ſhould conſent to be married after the *Jewiſh ceremonial*, and not according to the *Chriſtian ritual.*

To this W——ly had no objection; his fondneſs of novelty, without any other motive, would have induced him to come into the propoſal; but in fact he well knew that he was legally married to his pretty waſherwoman, and that it was immaterial by what ceremony he joined himſelf to any

other woman. Add to this, he had no very delicate notions of moral rectitude; his paſſion was ſenſual; he wiſhed to enjoy our pretty Jewefs, and left to her and her father to fix upon the form by which he was to obtain the gratification of his deſires.

The preliminaries being ſettled, the nuptial ceremony was ſoon after performed.

As there is ſomething very curious in a *Jew marriage*, and as many of our readers may be unacquainted with that ceremony, we ſhall preſent them with an account of it.

Previous to the marriage, ſeveral of the friends meet in a convenient place, each having in his hand an earthen veſſel; the contract is then read, notice given of the day of marriage, and a declaration made, that

that the party who ſhall not ſtand to what is agreed, is to pay to the other a ſtipulated ſum.

Then wiſhing happineſs to each other, the young Jews throw their veſſels upon the ground, concluding (as the Jews ſay) that the breaking of them portends *plenty* and *good fortune*. But we are rather inclined to think, that this part of the ceremony is an emblem of the frailty of our worldly purpoſes and delights.

On their departure a perſon at the door preſents every one with a glaſs of wine, and ſome comfits. This is emblematic of chearfulneſs and plenty.

He that is to bleſs the marriage, takes a glaſs of wine, and having given it his benediction, preſents it to the married

couple to drink ; this is to ſignify that we owe a grateful acknowledgment of all our plenty to the bounty of the Almighty. The young couple then muſt not ſtir abroad for eight days, during which ſpace their friends are, however, permitted to viſit and make merry with them.

The day previous to the marriage, the woman is put into a bath of cold water, by the reſt of her ſex, who make a hideous noiſe while they are bathing her.

The bridegroom then ſends a matrimonial girdle to the bride, with a gold buckle ; the bride returns a ſimilar preſent, with this difference, that the buckle is ſilver ; this ſignifies that the man does more honour to the woman by taking her to be his wife, than ſhe does to him, by admitting him to be her lord and maſter.

On

On the nuptial day, the bride is conducted to a chamber appointed for that purpoſe, by women who ſing and dance before her, for a double motive; as they look upon ſuch chearfulneſs to be both acceptable to God, and a preventative of gloomineſs or low ſpirits, which would appear as bad omens.

When the bridegroom is to receive the benediction, four young men carry a canopy into a garden or open place, beneath which the ſolemnity is performed.

The bridegroom, accompanied by the males, and the bride by the females, preceded by muſic, meet under the canopy; every one ſaying, "*Bleſſed be he that cometh.*"

The bridegroom then walks three times round the bride, and takes her by the hand.

The company then ſcatter corn on them both, repeating at the ſame time the ſcripture phraſe, *creſcite & multiplicamini*, that is, *increaſe* and *multiply*. Hence probably aroſe the cuſtom of having *bride cakes* among Chriſtians. The whole is allegorical of an increaſe both in children and ſubſtance.

The bride then holds the bridegroom by the right hand, and turns her face to the ſouth, or to the meridian ſun, which is the emblem of genial and procreative power.

The *rabbi* then taking a glaſs of wine, and rehearſing the *mahzor* prayers, gives it

it to the married couple to drink; if the bride is a virgin, he gives her a narrow glaſs; if a widow, a wide one. Then receiving a plain gold ring, the *rabbi* aſks if it is gold; on being anſwered in the affirmative, he puts it on the bride's ſecond finger, and reads the marriage contract.

Then taking another glaſs of wine, and giving thanks to God, that the new married couple have plighted their troth, he preſents it them to drink again; the bridegroom having drank, throws the glaſs with all his force againſt the wall or ground, in order to break it, in remembrance of the deſtruction of *Jeruſalem*.

Then black caps are placed on both their heads, to ſhew they are afflicted for the deſtruction of the *Temple*, even in their greateſt rejoicings.

Being led to a banquet, the bridegroom ſings a kind of hymn, then an egg and a hen, ready dreſſed, are ſet before him; he preſents a ſmall piece to his bride, and immediately the company ſcramble for the reſt, and whoever gets the largeſt piece, is eſteemed the moſt fortunate.

The egg is then preſented to the bride, as prognoſtic of her bearing children, as eaſily as the hen her eggs.

They then ſit down to a feaſt; after which, a dance begins; the nobleſt perſon in company takes the bridegroom by the hand; he another, and ſo the reſt 'till they all join.

The principal woman takes the bride by the hand, and the reſt of the women join, in a ſimilar manner, to the men. Thus the

the dance is long and confuſed, and the wedding, or rather the rejoicings, continue eight days.

CHAP.

CHAP. VI.

W——ly grows tired of the Young Jeweſs, Judith, a great Coquet—Her Father a Cheat—Our Hero determines to diſſolve the Connection—His Artifices to blind the Jew—Succeeds and departs for Italy.

OUR hero for ſome time was paſſionately fond of his young bride, but at length his natural volatility and ficklenes prevailed, and he grew ſatiated with the enjoyment of that to which he found no obſtacle.

" Beauty ſoon grows familiar to the lover,
" Fades in his eye, and palls upon the ſenſe."

As her attractions were only perſonal, ſo his paſſion was not permanent. Beſides he ſhortly found ſome real occaſions of diſguſt:

Judith

Judith was an abſolute coquet, and the broker an egregious ſharper, ſo that he perceived he was likely, in a ſhort time, to have his head furniſhed by the daughter, while his pockets were unfurniſhed by the father. He determined, therefore, to put an end to a connection from which he began to receive no pleaſure, but knew he ſhould ſuſtain great loſs.

But it behoved him to proceed with great caution; the old Jew was crafty, and from being naturally a rogue, was naturally ſuſpicious.

He, therefore, pretended that himſelf and his wife were an incumbrance to the broker, beſides not being ſufficiently accommodated themſelves; to remedy which, he took a genteel houſe, furniſhed it, and took his wife home.

He

He then, with as much precaution as poſſible, drew his caſh and notes out of the Jew's hands; not but the broker, tho' he deemed him his ſon in law, made him pay ſeverely for having ever put any confidence in him.

In a ſhort time, under a pretence of being obliged to attend on his friends in England, relative to ſome affairs of the utmoſt conſequence, he ſhipped his money and the principal of his effects. The youth and inexperience of Judith not permitting her to make ſuch ſhrewd obſervations on his conduct as her father, had he been in the ſame houſe, would probably have done. Nor, indeed, as ſhe was indulged in every pleaſure and amuſement, did ſhe, in the leaſt, ſuſpect his deſign.

Having

Having every thing on board, which he thought proper to take, he embarked himſelf, and ſet ſail, (not for England) as ſhe imagined, but for Italy, leaving the houſe and furniture, with a ſum of money, as a recompence to Judith, for the loſs of her ſuppoſed huſband, and to make her ſome amends for his infidelity.

CHAP.

CHAP. VII.

Lands at Leghorn—Traverſes Italy—Account of Genoa—Engages with a Miſtreſs—Quits her—Goes to Sicily—Singular Anecdote—Goes to Ghozzo—Remarkable Induſtry of the Inhabitants of that Place.

HE landed at *Leghorn*, and after ſtaying in that place a ſhort time, where nothing material happened, he traverſed the *Italian ſtates*, obſerved what hath been a thouſand times obſerved, and ſaw what hath been a thouſand times ſeen. He was, (as is uſual with young travellers) aſtoniſhed at the Roman antiquities; in raptures with the paintings of the Italian maſters; in extacies with their muſic; in admiration of their women, and intoxicated by their wines.

He

He made ſome ſtay at *Genoa*, which, from the ſea he obſerved, affords one of the fineſt proſpects in the world, as it ſtands partly on the declivity of a hill, and partly on a flat next to the ſhore.

The houſes are very lofty, and finely painted on the outſide, which gives them a fine and ſplendid appearance.

The *Genoeſe* are induſtrious, cunning, and more hardy than the reſt of the *Italians*.

As for jealouſy, of which, the Italians are generally accuſed, the *Genoeſe* ought to be exempted from the charge, for their women are allowed as many liberties, and indeed take as many as any ſet of people in the world. Hence the *Italian proverb*, which

which ſays, that the " *Genoeſe have a ſea* " *without fiſh! land without trees! men with-* " *out faith! and women without ſhame!*"

Here our hero was not under any neceſſity of uſing the arts of ſeduction, or making matrimonial propoſals.

Money ſoon procured him a miſtreſs, who was beautiful and witty, but licentious in her principles, and diſagreeable in her temper, ſo that Mr. M——gue ſoon grew tired of her; for tho' ſhe took whatever freedoms ſhe thought proper, without the leaſt modeſt conſideration, ſhe was jealous of him to an exceſs, and ſo exceedingly capricious, that he determined to free himſelf from the uneaſineſs ſhe gave him, by quitting the place.

He proceeded to *Sicily*, and traverſed the whole of that territory. He found the

Sicilians

Sicilians polite, courteous, fond of magnificence, and generous, but vindictive to the laſt degree; to evince which, the following fact will be ſufficient. For the ſpirit of the modern Sicilians greatly reſembles that of their anceſtors.

In the reign of the emperor Charles the Vth, a ſociety was formed at *Trapani*, under the title of the ſociety of *St. Paolo*; the members of which made a vow to take cognizance not only of the proceedings of their neighbours, and the lower order of the inhabitants of the town, but even of their magiſtrates and nobility.

Whoever was condemned by this ſociety, was certain of death; for one of the members was deputed to aſſaſſinate the obnoxious party, and the perſon ſo choſen to the office of murderer, was obliged, without

any excuſe, privately to deſtroy the perſon, ſo clandeſtinely condemned.

The women of *Sicily* are beautiful, amorous, and exceedingly fruitful, for ſome of them have been known to have had three or four and twenty children.

Sicily is likewiſe deemed the granary of Europe, being, perhaps, the richeſt place for grain in the univerſe.

From *Sicily* our hero ſailed in a little bark, manned by one helm-man and two rowers, to the iſle of *Ghozzo*. There veſſels, tho' very ſmall, and ſeemingly dangerous, are the ſafeſt in the *Mediterranean*, as by their ſwiftneſs they eſcape pirates, and by their lightneſs are ſecure from the waves.

Ghozzo, of itſelf is a barren hard rock, but is well cultivated, by the moſt indefatigable

tigable induſtry; for the upper cruſt is beaten off, pounded with immenſe labour, and converted into an excellent ſoil. Nor does the huſbandman envy the fertility of *Sicily*; if he can but marry an *Arabian* beauty, and eat his fill of white onions and garlick, he is careleſs of intenſe labour, and thinks himſelf complete happy.—— Would to Heaven every rational creature could ſo eaſily content himſelf in his ſituation!

CHAP. VIII.

Goes to Malta—Debauchery of the Knights—Town of Catania, built with remarkable Materials—Singular Inſtance of Conſtancy—Italian Proverb—A Lady wants to engage Mr. M——gue as her Ceciſbeo—Rejects the Overture.

PRoceeding to *Malta*, he found that iſland cultivated much in the ſame manner as *Ghozzo*.

The Knights of *Malta* have rendered the manners of the inhabitants ſo depraved, that there is ſcarce an honeſt female in the whole iſland, except what belong to the ſailors. For theſe fellows, who are ready to ſacrifice their blood for the ſake of religion, and to do any thing for the intereſt of the *grand maſter*, are nevertheleſs extremely

tremely tenacious of the honour of their wives and daughters; if, therefore, any female belonging to them, is forced or decoyed from them, the ſeducer is ſure of death. The women belonging to all the other inhabitants are at their diſpoſal.

The town of *Catania*, at the foot of mount *Etna*, which was deſtroyed by the dreadful earthquake in 1693, is now rebuilding, not with ſtone or brick, but with the *lava* diſgorged from the mouth of that tremendous mountain. The ſtreets are regular, but the houſes low, in order the better to ſuſtain the ſhock of any future earthquake. Our hero ſent ſome pieces of the *lava* to the royal ſociety, and the *Britiſh Muſeum*, in which latter repoſitory they may, at any time, be ſeen by the curious.

The following anecdote is related as a fact, at *Palermo*. "A prince of one of the

" firſt families, had a ſecret connection with
" a ſingle lady, who was his equal in rank;
" at length he married her, but two months
" after marriage, ſhe was delivered of a
" ſon; from a motive of ſhame, the parents
" determined to deny the child, and to truſt
" its education to a peaſant.

" This was kept a ſecret 'till the mo-
" ther, on her death bed, diſcovered it.
" The youth being ſent for, ſhewed more
" ſurpriſe than joy, on being informed of
" his rank; but declared, that unleſs he
" was permitted to marry a young country
" girl, with whom he was in love, he would
" not accept of any advantage they might
" offer him. This article being denied
" him, he willingly reſigned his claims, in
" favour of his brother, returned to the
" country, and lived happily with the ob-
" ject of his heart, in the ſtation in which

" he

" he had been brought up." A rare example of conſtancy! and worthy of imitation. Our hero made it his buſineſs to viſit this happy couple, at their little town, and was mightily pleaſed with their apparent conjugal felicity.

Our hero obſerved, that tho' the power of the Pope was greatly on the decline, and his dominion in Italy conſiderably circumſcribed, yet the eccleſiaſtical patrimony is exceedingly fruitful and rich, which gives riſe to the Italian ſaying, " *That the Pope* " *has the fleſh, and the great Duke of Tuſcany* " *the bones of Italy.*"

At Naples a very fine lady would willingly have engaged him as her *Ceciſbeo.* That is, (as an obſequious gallant) to play with her, and loſe what money ſhe thinks proper to win; to be at a thouſand expences, in order to

to indulge her caprices; to murder all his time in her ſervice, eſcort her to every place of public reſort, and privately to adminiſter to her libidinous pleaſures.

This lady was the wife of a principal Neapolitan nobleman. For the ladies in Italy are permitted, by their huſbands, to entertain lovers of this character. Cuſtom hath eſtabliſhed this infamous practice; the women look upon it as one of their privileges, and the men are ſo afraid of offending againſt ſo prevalent a faſhion, that they quietly acquieſce with their diſhonour, and even careſs their wives gallants.

Our hero however thought proper to reject the favour deſigned him; tho' he was not over delicate in his amours, yet he had too much ſentiment to bear the idea of dividing the affections of a woman with another, or

ſharing

ſharing her perſonal charms with a rival; however that rival might be intitled to her principal conſideration.

Nor could he bear the thoughts of having his liberty ſo much abridged, as ſuch a piece of gallantry would have rendered neceſſary.

He loved to purſue pleaſure, not to be purſued by it; nor, however pleaſing ſuch cuſtoms may be to the Italians, could he approve of being a ſlave, at all times, to the ſatisfaction of another, when, perhaps his own inclinations pointed a different way.

CHAP. IX.

Conſequences of our Hero's Delicacy—Fights a Duel—The Lady deſigns to poiſon Mr. M——gue—He is apprized of her Intentions, which determines him to quit Italy.

OUR hero's delicacy, however, in rejecting the overtures of the Italian lady, had very near coſt him his life. For the huſband took it as a ſignal affront, that any man ſhould have the inſolence to refuſe becoming the cecisbeo of a lady of his wife's rank and diſtinguiſhed beauty; he, therefore, ſent him a formal challenge upon the occaſion.

Our hero was ſurpriſed at the unaccountable humour of theſe people, and that the manners of even poliſhed nations ſhould be ſo diametrically oppoſite to each other.

In

In England, Holland, France, Germany, and Spain, if one man attempts the honour of another's wife, he runs the hazard of having his throat cut; but in Italy if you refuſe to cuckold a man, according to the polite cuſtom of the place, you are liable to be run thro' the body, even by the huſband himſelf.

Our hero, who was not deficient in perſonal courage, accepted the challenge; the parties met, fought, and the huſband was diſarmed. Thus fortune decided, that his brow ſhould not be equipped either by laurels or horns, at leaſt upon that occaſion; as doubtleſs, from the natural temperature of the lady, it is reaſonable to ſuppoſe, that he did not die without the latter dignity.

The lady was greatly exaſperated to be diſappointed both in her deſires and revenge,

venge, and therefore determined (according to the Italian mode) to take off our hero by poiſon; of this intention he was ſecretly apprized by a friend, which determined him to leave, with all poſſible expedition, a place where the inhabitants were ſo abſurd in their notions, and ſo litigious* and revengeful in their tempers.

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* For the bigneſs of the place, there are, perhaps, more lawyers in Naples than any other part of the world; a certain proof of the litigious ſpirit of the people. It is aſſerted, that when Pope Innocent XI. had deſired the *Marquis de Carpio*, the viceroy at *Naples*, to furniſh him with 30,000 head of ſwine, the Marquis replied, that with reſpect to his ſwine, he could not ſpare them; but if his holineſs had occaſion for 30,000 lawyers, they were at his ſervice.

CHAP.

CHAP. X.

Embarks for Conſtantinople—*Sees the fiery Mountain* Strombolo—*Sails between* Scylla *and* Charybdis—Corfu—Zante—*Purſued by a Pirate*—Cerigo—Scio, *&c.*—*Lands at* Rhodoſto—*Proceeds to Conſtantinople in a Turkiſh Coach.*

OUR hero embarked at *Naples*, as ſoon as he conveniently could, in order to ſail for *Conſtantinople*, as he could no longer repreſs his ardent deſire to ſee that celebrated city, which he uſed to term his *paternal metropolis.*

The enſuing night he was called upon deck, to ſee the famous *Strombolo*, a mountain which ſtands in the ſea, like a ſugar loaf, and emits continual flames from its ſummit. At ſea it appears even more terrible than either *Veſuvius* or *Etna.*

They

They then ſteered between the celebrated rocks of *Scylla* and *Charybdis*, which are not near ſo dangerous as they have been formerly repreſented; indeed every place and circumſtance which have been deſcribed by the antients prove that writers as well as poets have exaggerated.

They paſſed *Corfu*, and ſteered towards *Zante*; an iſland famous for two remarkable fountains of pitch.

Here they were purſued by a pirate; for the coaſts of Greece and Barbary ſwarm with Corſairs. This rover did not quit the purſuit 'till they reached the firſt iſland of the *Archipelago*, called *Cerigo*; this was the *Cytherea*, or ſeat of the goddeſs of beauty, of the antients.

From

From thence they proceeded to the beautiful iſland of *Scio*, one of the reputed birth places of *Homer*.

Paſſing by *Myteline*, they came to *Tenedos*, which is about two leagues diſtance from the ſhore of *Troy*.

" An iſle in antient times, renown'd by fame,
" Lies full in view, and *Tenedos* the name:
" Once bleſs'd with wealth, while Priam held the
" ſway,
" But now a broken, rough, and dangerous way."

Having paſſed the firſt caſtles of the *Dardanelles*, they ſoon made the ſecond, called *Seſtos* and *Abydos*. Abydos being the celebrated place from whence *Leander* uſed to ſwim acroſs the *Helleſpont* to *Seſtos*, in order to ſee his miſtreſs *Hero*, by which means he was at length drowned.

Having caſt anchor at *Rhodoſto*, a city about ſixty miles from Conſtantinople, our hero landed, and purſued the remainder of his journey in a Turkiſh coach, which he hired for that purpoſe. Theſe coaches are covered with ſcarlet cloth, and painted of lively colours on the outſide, beſides being embelliſhed by a variety of beautiful flowers, painted on a gold and ſilver ground intermixed; they are long, like a hearſe, and without ſeats; inſtead of doors or glaſſes, they have painted lattices, and are entered by the means of a ladder.

At length our hero entered that famous city, where his mother had enjoyed ſo much felicity.

Lady Mary had been ſo attentive and minute an obſerver, that our hero found very little worth noticing, but what ſhe had

had made ſome obſervations upon, and thoſe were ſo accurate and juſt, that in his own minutes he had ſcarce any thing to add.

CHAP. XII.

Deſcription of Conſtantinople—*Different Colours worn as Mourning, by different Nations—The Reaſon and Meaning thereof—Slave Market—Is cordially received by the Grand Signior—Is made an Aga—And has Permiſſion to marry a Turkiſh Lady.*

CONſtantinople is one of the largeſt, and at the ſame time beſt ſituated cities in the world; it is ſuppoſed to contain about 800,000 ſouls, and would be ſtill more populous, did not the arbitrary ſpirit of the government prevent it.

The ſtreets are paved and tolerably clean. The houſes are but of wood or plaiſter, and make but an indifferent outſide appearance, but are convenient, and ſometimes richly embelliſhed within.

The inhabitants are clean, and well dreſſed; the different occupations are diſtinguiſhed by a variety of turbans, every one's profeſſion being known by the turban he wears.

The markets are plentifully ſupplied, and the beſt regulated in the world, which is owing to their being inſpected by the *Grand Vizier* himſelf, at certain times.

Their police is excellent, perhaps the beſt in the univerſe. They have very few phyſicians here, fewer apothecaries, and no ſurgeons at all.

They act in direct oppoſition to the European cuſtoms, in many particulars; thus they ſit, lay, eat, and even write low, we high.

Their clothes are long; ours ſhort.

They have many wives, and many miſtreſſes allowed them by law. The law allows us but one wife and no miſtreſs; however, that does not prevent many, who call themſelves Chriſtians, from making their will their law.

Our potentates ſend ambaſſadors to each other. The Grand Signior ſends none.

We have many public proſtitutes; they none; but it muſt be admitted, that no part of the world contains more libidinous females, or a greater number of private *demireps*.

Their dead they carry out head foremoſt. We carry ours out feet foremoſt.

When

When we mourn for the dead, we wear black. They wear blue or violet colour; indeed in this particular many countries differ. For in *China* their mourning is white, in *Egypt* yellow, in *Ethiopia* brown, while kings and cardinals mourn in purple. Indeed all theſe colours appear to be allegorical, for *black* being a privation of *light*, expreſſes the darkneſs of the grave; *white* denotes *purity*, and is typical of the ſoul's being freed from the droſs of the body; *blue* the colour of the ſky, ſignifies the happineſs, we hope, the deceaſed enjoys in heaven; *yellow* alludes to the leaves of the trees, which become of that colour when they fall to the ground; *brown* denotes the earth, whither the dead return; and *purple* expreſſes both ſorrow and hope, being a mixture of *black* and *blue*.

The ſlave market is in the middle of the city; it is a quadrangle, ſurrounded with

apartments for white ſlaves; the black ones ſit underneath. Theſe latter are almoſt naked, but the white female ſlaves, when ſhewn for ſale, are handſomely dreſſed in blue, black or crimſon velvet, embroidered.

Our hero having made known who he was, eaſily obtained the honour of being introduced to the Grand Signior, by whom he was moſt cordially received, and treated with greater familiarity and affection, than was ever before experienced by any Chriſtian. The reaſon muſt be obvious to any intelligent reader, when it is underſtood that the Grand Signior, to whom our hero was introduced, was the ſon of him who ruled the Ottoman empire at the time lady *M—y* was at *Conſtantinople*; he, therefore, without any manner of doubt, beheld him with a kind of fraternal regard.

The Grand Signior, as a proof of his affection, immediately created him an *Aga*, which word implies commander. Thus the *Aga of the Janizaries* is their colonel, and the *Capi-aga*, the captain of the gate of the *Seraglio*. But the title of *Aga* is frequently given by way of courteſy, as an honorary appellative, which was the caſe upon the preſent occaſion.

This was not the only favour, for he gave him permiſſion to marry a Turkiſh lady, if he thought proper; a favour never before granted to any Chriſtian, for it is death by the Mahometan law, for a Chriſtian even to cohabit with a Turkiſh woman.

The titulary honour of *Aga* was leſs pleaſing to our hero, than the permiſſion to

marry a Turkiſh lady, of which he was very deſirous, both from the native warmth of his diſpoſition, and from motives of curioſity.

CHAP.

CHAP. XIII.

Mr. M——gue marries a Turkiſh Lady—Particular Deſcription of the Ceremonies uſed at a Turkiſh Wedding, &c.

MR. M——gue ſoon made uſe of the Grand Signior's permiſſion, by entering into a matrimonial negotiation with a rich *Emir*, who had a daughter remarkable for her ſingular beauty, and every accompliſhment which the politeſt oriental education could beſtow.

The marriage being concluded on, the nuptials were performed with great pomp. To gratify the reader's curioſity, we ſhall deſcribe the various ceremonies uſed at Turkiſh weddings.

In the firſt place, the friends on both ſides meet to ſettle what dowry the huſband is to

to give his intended wife; for the parents * give nothing to their daughters. This renders a woman desirable only for herself. For on the contrary, he that has no other consideration for a woman in marriage than what she has, will seldom regard what she is.

The sum being agreed upon, it is sent to the father, or next relation. The bride continues covered eight days before marriage; on the wedding day she bathes, and

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* The following is an exact translation of a Turkish song, which seems to satirize the breach of the above custom.

"There was a man had a daughter, whom he "brought up to spinning, and also he married her, "in hopes, that both by her work and her mar- "riage, she would enrich his family; but he found "by experience, that she spent the price of her la- "bour before she had earned it, and that her hus- "band being poor, had lain with her for nothing."

is

is waſhed by two or three women, with great form; nay, ſo ſolemn is this bathing, that her neareſt relations walk before her to the bath, with lighted torches in their hands.

To make the bride's hair red, which they look upon as the moſt glorious colour, they ſprinkle it with a duſt called *elcana*. They likewiſe make her nails, the palms of her hands, her feet and her heels red.

The nuptial day being come, the bridegroom ſends a preſent to the *cadis*; then the *ſagois*, or manager of the nuptials, accompanied by all the gueſts with muſical inſtruments, goes to the bride's houſe, where he and the company with him, are entreated to ſit down.

After a banquet, the bride's father takes her by the hand, and delivers her to the *ſagois*,

ſagois, which ſeems to intimate, that nature ought to ſubmit to policy; for the father ſurrenders her to the magiſtrate, who becomes her civil parent, and diſpoſes of her.

The *ſagois* then ſets her on horſeback, and carries her to the bridegroom's houſe; the gueſts follow, and are ſucceeded by carts and horſes that carry the furniture.

The bride rides with a veil over her face, and an umbrella over her head, being ſurrounded by her ſervants, who lament the approaching loſs of her virginity. During the cavalcade, ſhe may ſalute every one ſhe meets, which Turkiſh women are never permitted to do but on the day of their marriage.

When ſhe arrives at the bridegroom's, he conducts her into a chamber, diſtinct from

from the reſt; after ſupper the *ſagois* takes her by the hand, and leads her to the bridegroom's chamber, and deliver her to the eunuchs, who look after her 'till he comes.

When he is with her, he takes off her veil, then the reſt of her cloaths; ſhe pretending ſome reſiſtance.

The enſuing day the *ſagois* compliments and jokes with the bridegrom, while the bride is taken by her relations to the bath.

Mr. M——gue was mighty fond of his Turkiſh wife, and tho' of an amorous diſpoſition, and naturally prone to change, did not entertain a thought of availing himſelf of the privilege allowed by the laws of that country, which permits a man to marry four lawful wives, and keep as many miſtreſſes as they can maintain. Nay, a Turk may

may marry his ſiſter, provided he begins with the eldeſt, (for if he begins with the youngeſt, he muſt not marry the others.)

CHAP.

CHAP. XIV.

His Wife dies—Goes to Greece—Deſcription of the Grecian Ladies—Mount Ida—Candia, *or* Crete—*Whimſical Vanity of the Ladies of* Nania—*Marries a Greek Girl—Ceremonies uſed at the Marriages of the Greeks—* Athens, *&c.*

THE only time that Mr. M——gue, during the courſe of his life, ſeemed inclined to conſtancy. Fortune appeared determined to croſs his laudable inclinations, by depriving him of the beautiful and accompliſhed *Fatima*.

This lady died in child-bed, as did the infant of which ſhe was pregnant.

Our hero was ſenſibly affected by this loſs, as he ſincerely loved this lady.

As

As his melancholy grew upon him, and ſeemed to injure his health, his friends adviſed him to travel, in order to blunt the edge of affliction.

This advice he the more readily received, as he had always found travelling, not only capable with his natural curioſity, but a certain ſpecific againſt melancholy of every kind.

In purſuance of his reſolution, he begged the Grand Signior's permiſſion to part from *Conſtantinople*.

His ſublime highneſs was unwilling to depart from him, but out of regard to his health, gave him leave to go, and furniſhed him with proper paſſports to all parts of his extenſive empire.

His curioſity led him to ſee all that was curious in *Greece*, and to compare the ruins and miſerable ſtate of that now wretched country, with it's former ſplendor and magnificence.

He viſited all the places which are uſually viſited by ſtrangers, and examined all thoſe remarkable antiquities, which have been ſo frequently and minutely deſcribed by travellers.

He perceived that the Greek ladies were remarkably handſome, and that their limbs were formed with that beautiful ſymmetry of proportion, which is obſervable in the works of their ancient ſtatuaries. Indeed nothing can be more majeſtic or lovely than their perſons; but to balance their beauty, they are exceedingly ignorant, very proud,

and very coquettiſh; not but a kind of natural politeneſs makes ſome amends for their want of the poliſh of education.

He had the curioſity to aſcend the celebrated mount *Ida*, but was greatly diſappointed, for inſtead of meeting with thoſe beautiful proſpects, which the exaggerated deſcriptions of the ancients naturally led him to expect, he found it to be nothing but a prodigious large barren rock, without the leaſt landſcape to be ſeen, to make any amends for the trouble of climbing it.

After having ſeen the famous labyrinth of *Gortyna*, he proceeded to *Candia*, which city, when in the hands of the *Venetians*, ſuſtained a ſiege by the *Turks*, which laſted above twice as long as that of *Troy*, that is, from the year 1645 to 1669.

The

The inhabitants of *Candia* or *Crete*, as it was anciently called, were always celebrated as excellent archers, and even to this day are ſkilled in the uſe of the bow, as Mr. M——gue ſaw upon ſeveral occaſions.

The Greek peaſants here wear a red leather cap, a veſt, and a pair of blue callicoe drawers, very wide, and ſo deep behind, as to be ridiculous. In the country they wear ſhort boots of Turkey leather, which are very neat and laſting; but in the towns they wear pumps or ſlippers.

The women wear an upper garment of reddiſh cloth, full of plaits, with long ſleeves, but put on in ſuch a manner as to leave their breaſts naked.

He then proceeded to *Naxia*, which is deemed one of the moſt fertile and agree-

able islands of the *Archipelago*; as the country is so pleasant, every one who can afford it keeps a country house.

As the gentlemen of Naxia frequently retire to their villa's, it is humorous enough to observe the whimsical vanity of the Greek ladies, who, on retiring to the country, or returning to town, are attended by thirty or forty women, some on foot, some mounted upon asses; each of these carries upon her head, or in her hand, some article of her mistress's clothes, or of the moveable furniture, which is exposed to the view of every one. For instance, one carries a pair of stockings, another a petticoat, a third an earthen dish, &c. Thus they enter the city, the lady riding at the head of the cavalcade, the children in the middle, and the husband on his mule, closing the pompous procession.

After having taken a view of the iſle of *Paros*, which produces the fineſt marble in the world, Mr. M——gue proceeded to *Thermia*, which receives it's name from ſome remarkable hot ſprings, with which the iſland abounds.

Here Mr. M——gue ſaw a beautiful Greek girl, whoſe charms eaſily made an impreſſion on a heart ſo ſuſceptible of tender emotions, and ſeemed at once to baniſh his melancholy, and obliterate the memory of the lovely *Fatima*.

Tho' the *Greeks* are not ſo reſerved as the other nations, ſubject to the *Ottoman* ſovereigns, yet their women are modeſt.

Our pretty *Grecian*, therefore, ſtood upon punctilios, when Mr. M——gue, not to

loſe time, or have any unneceſſary trouble, had recourſe to his old maxim, and freely propoſed marriage: Matrimony now being ſo familiar to him, that the moſt trifling inclination would have induced him to marry almoſt any woman, on condition it was in a country where the law could not take cognizance of the affair.

The moſt remarkable circumſtances in the marriage ceremonies of the Greeks are theſe.

The bride is obliged to let her huſband know what fortune ſhe has, and he is under the neceſſity of acting in the ſame candid manner; the men ſitting round a long table, the women on benches raiſed behind it.

When the bride receives the uſual preſents from the relations and gueſts, ſhe ſits with

with a gilt crown on her head, in the midſt of the *gineco*, or women's apartment.

As ſoon as they have all drank wine and eaten ſweetmeats, they make an excurſion to take the air, then they return to ſupper, after which the new married couple go to bed together, without any farther ceremony or publication, as among the Roman Catholicks.

This compendious method of marrying was mighty pleaſing to our hero, who was no friend to long ceremonies.

Indeed the young Greek underſtood ſo well the art of pleaſing, that ſhe fixed his wavering heart to conſtancy much longer than could have been expected; for her beauty and blandiſhments prevailed over his fickleneſs, during the ſpace of two years, in

which he never left her, except to make a few excurſions, in order to take a ſurvey of thoſe parts of Greece, which he had not hitherto ſeen.

At *Athens* he could not ſee, without ſome painful reflections on the uncertainty of all ſublunary things, the ſtupendous ruins of thoſe beautiful ſtructures, which were once the admiration of the univerſe; nor could he, without a variety of melancholy ideas, behold the barbarity and ignorance of thoſe who now inhabit a place, which was celebrated once as the ſeat of the muſes.

After having viſited *Megara* and *Corinth*, ſo diminiſhed from their former ſplendor, he proceeded to *Thebes*, of which only one part is now inhabited, that is, what was formerly called the caſtle of *Cadmus*.

Tho'

Tho' the *Anchorets* live very retired, and the *Hermits* very auſtere lives, yet the *Greek* nuns know nothing of the ſeverities of a monaſtic life; their characteriſtic is that of being magdalens reformed, who towards the decline of life, make a vow to obſerve ſome virtues they have neglected in their youth, and ſo retire into a monaſtery, there to lead a life leſs ſcandalous, or perhaps leſs publickly ſo, under the inſpection of a good natured abbeſs, who is not very rigid. Hence travellers may be accommodated with certain favours, if they chuſe to put up with the autumn of beauty.

At length the volatility of our hero's diſpoſition prevailing, he grew tired of his wife, and quitting her without ceremony, which he ſeldom uſed upon ſuch occaſions, returned

returned again to *Conſtantinople*; here as before, he was cordially received by the Grand Signior.

CHAP.

CHAP. XV.

Settles at Conſtantinople—*His Seraglio*—*Goes to* Egypt—*His Journey not political*—*Deſcription of* Egypt, Grand Cairo, *&c.*

HE now eſtabliſhed a houſehold at *Conſtantinople*, determining to reſide there ſome time. The reader may eaſily conceive, that he did not forget a *ſeraglio* in this eſtabliſhment.

His women conſiſted of various beautiful ſlaves from divers countries, which he purchaſed as eſſential to his ſenſual felicity.

But a life of inactivity and repoſe was not ſuited to his reſtleſs diſpoſition; in leſs than a twelvemonth *Conſtantinople* grew inſipid to him, and his roving temper being predominant, he again took leave of the Grand

Grand Signior, and having received proper paſſports, reſolved to ſee *Egypt*.

Here it is proper to rectify a miſtake which the public have been led into, by ſeveral homeſpun newſpaper paragraphs, which intimate that Mr. M——gue's journey to *Egypt* was chiefly political.

But this is falſe; he was not entruſted with any commiſſion of a political kind by the Grand Signior, nor would he willingly have been engaged in any ſuch matter, as his diſpoſition led him to purſuits of a far different nature; beſides tho' he greatly reſpected the Grand Signior, he was not fond of the arbitrary ſeverity of that government to it's reſpective officers, and therefore always preſerved the following Turkiſh maxim in his memory, viz. *Four things ſhould never flatter us, "Familiarity with princes, the "careſſes*

" careſſes of women, the ſmiles of our enemies, " and a warm day in winter!" for theſe things are not of long duration.

Mr. M——gue did not find *Egypt* to be that fertile country which it has been repreſented.

By *Egypt* is underſtood a narrow tract of land, divided in two by the river *Nile*, incloſed with high mountains on the eaſt and weſt, beginning at the *cataracts* and ending near *Cairo*, together with what is called the *Delta*.

The length of *Egypt*, from north to ſouth is about 600 miles, the breadth in the *Delta* is 120 miles, but in the middle of the other part only 21.

They have but one harveſt in the year in *Egypt*, any more than in other places, tho'

tho' it hath been erroneouſly reported that they have two.

Egypt can hardly ſupply it's inhabitants with corn; many of the people live chiefly upon barley flour, mixed with water; indeed half of them do not eat bread above once a week, and that bread is not made of wheat, but of coarſe millet.

The ſoil is clayey, mixed with ſalt-petre, which renders the land ſo ſterile, that few plants or ſhrubs grow upon it; neither tree or weed will vegetate there, without being frequently watered; therefore neither timber nor wood for fuel grow in *Egypt*.

The vaſt rains which fall in *Abyſſinia* and *Ethiopia*, occaſion the overflowings of the *Nile*. This river begins to ſwell at the latter end of May or beginning of June, when

when the north winds ſet in, and about the 24th of September the waters begin to fall.

It hath been ſaid that it never rains in *Egypt*, but that is a miſtake, it frequently rains in lower *Egypt*, but in middle *Egypt* very rarely, and in upper *Egypt* never.

The air of this country is very unhealthy, moſt of the people are afflicted with bad eyes, the humour of which is ſo inveterate, that abundance loſe their ſight, ſo that *Egypt* may well be called proverbially the '*land of the blind.*'

A few hours after Mr. M——gue's arrival at *Grand Cairo*, he was witneſs to the opening the canal, when the waters of the *Nile* enter that city. The joy of the people is inexpreſſible, and indeed it is very natural it ſhould, as they are much in want of water.

In

In the road from *Minie* to *Cairo* there is a fine pyramid at *Beniſuef*. The Arabs ſay, that Joſeph the ſon of Jacob built it. Fifteen miles lower there are two more, in the form of a hat; and a about nine miles farther, at *Sacarra*, are thirteen large and a great number of ſmaller pyramids, but the greater part of the latter are fallen into ruins.

Cairo is ſuppoſed to contain as many inhabitants as *London*. There are ſeven hundred and twenty moſques in it with prieſts, four hundred and thirty without, and ſeventy public baths.

The ſtreets are narrow, crooked, and without pavement, conſequently duſty. The houſes have many ſtories, and flat roofs; the are built of brick; the windows have iron

iron rails, and curtains to them. There is but one ſquare in the whole town, which lies before the caſtle. There are no trees, fountains, or any other ornaments to it.

The caſtle is large, but irregular. An aqueduct of 320 arches carries the waters of the *Nile* into it.

Modern *Egypt* is divided into twenty-four provinces, but no part of the country is ſo populous as it was formerly ſaid to be.

In the deſert of *Rayan*, there are ſome craggy ſtones, which reſemble and which the ſuperſtitious believe to be petrified ſheep.

CHAP. XVI.

Goes to the Lake of Natrum—*And the Lake of* Petrified Ships—*Fallacy of the common Notion—A Monkiſh Story—Engages in ſome Amours—Goes to* Suez *with a* Caravan—*Curious Method of Fiſhing—Dolphins—Remarkable Deception—Crocodile—Artificial Method of hatching Chickens.*

MR. M——gue having a great deſire to ſee the lake from whence the *Natrum* is taken, and the lake without water, where it is ſaid there are petrified ſhips.

He accordingly ſet out for *Terane*, a place about 42 miles diſtant from *Cairo*, ſituated on that branch of the Nile which goes to *Roſetta*; having applied to the governor, he ordered ſome *Arabs* to attend him.

They

They joined a drove of camels, who were bound to the desert of *Scete* to procure *Natrum*. On the road they saw the ruins of various towns; after passing along a sandy plain, intersected by torrents, they arrived at the lake, which is 24 miles long and two broad.

The salt had formed a crust over the lake, which bore the whole company, and their camels.

Having passed over, Mr. M——gue left the caravan, and went to a *Coptic monastery*, where the monks shewed him a stone, which greatly resembled wood, and which, they said, was part of a mast belonging to one of the petrified ships.

The next day he arrived at the lake without water, which is only a number of tor-

rents united into one, and dry all the ſummer.

The petrified ſhips are nothing but pointed rocks, buried in the ſand; they reſemble ſhips at a diſtance, and look very much like wood. Some pieces are ſcattered about, which are ſix or ſeven feet in length, and five or ſix inches in diameter, and theſe are what are taken for pieces of maſts.

At the Coptic monaſtery, which is very mean, and does not deſerve a deſcription, they told him this ridiculous ſtory: That formerly ſome Arabians arrived in ſhips, in their lake without water; that theſe Arabians having been very troubleſome to the hermits of the place, St. *Ephraim*, who was then abbot of the monaſtery, prayed to God to dry up the lake; this God not only granted, but changed their ſhips into ſtone.

On

On the road from this place to the monaſtery of St. *Macarius*, there are three deſerted glaſs-houſes.

It may not be improper to remark, that the Egyptians are of a very dark complexion, with very diſagreeable features; they are timid, effeminate, incapable of hardſhips, have a very down look, owing perhaps to their ſore eyes, are conceited, ſuperſtitious, and too often treacherous.

The forbidding aſpect of the people of this country did not, however, deter our hero from engaging in ſome amours, eſpecially with the Arabian girls, with whom he diverted himſelf in many parts of *Egypt*.

Having joined company with ſome gentlemen, who were going to *Suez*, he determined to viſit that place.

At *Heliopolis* they were entertained by a Turk. They ſat down to dinner upon their heels; above threeſcore diſhes were ſerved up, conſiſting of rice or fleſh, boiled or roaſted, prepared with ſpices, milk of almonds and ſugar; other diſhes of meat were prepared with milk and fruit. Many of the diſhes were placed upon each other, in a very artful manner, and formed a pyramid.

After dinner the company were ſerved with coffee, ſherbet, and a pipe of tobacco.

At noon they ſet off with ſome other travellers, who had joined them.

The whole caravan conſiſted of fifty gentlemen, and their ſervants on horſeback, and thirty ſlaves mounted on dromedaries, laden

laden with water and proviſions. Theſe were followed by 200 camels laden with money and merchandizes; thoſe which carried the money were adorned with buſhes of feathers, and other ornaments, and went firſt, the kettle drums beating before them.

In the evening they paſſed a dangerous defile, where the Arabs uſually watch, when they intend to attack the caravans going to or coming from *Mecca*.

In two days they arrived at *Suez*, which is a very ſmall town, ſituated on a peninſula, at the extremity of the *red ſea*. There is a governor, with a garriſon of three hundred men; the inhabitants get all the neceſſaries of life, even their pot-herbs, from *Cairo*.

He afterwards viſited lake *Menſlet*, which is 64 miles long and 24 broad, being the

largeſt in *Egypt*. Here they have a curious method of catching fiſh, by means of a bird; having ſet their nets, the fiſhermen let two tame pelicans ſwim in the lake; they faſten a piece of thread to their eye-lids, by which means they can tie up their eyes during the whole fiſhery; this precaution is neceſſary, to prevent them from eating too many fiſh. The pelican having a ſtrong ſcent, purſues the fiſh around him, and the fiſhermen prevent their going off ſideways, ſo they are driven into the net.

In ſome parts of the lake the dolphins purſue the fiſh into little ponds, full of reeds, from whence they cannot return, becauſe the fiſhermen immediately ſhut up the entrance into the lake with large nets. The benefits which theſe people reap by means of the dolphin, induces them to look upon that fiſh with the utmoſt reverence; nay

nay ſome of them go ſo far as to deem dolphins good ſpirits, ſent on purpoſe to do them a ſervice; on which account they would not deſtroy a dolphin by any means.

From hence our hero paſſed to *Damiata*, which next to *Cairo* is the fineſt and largeſt city in *Egypt*.

Twenty-three miles from this city is *Roſetta*, a town of great trade in flax, cottons, linens, rice, and leather.

There is no other place of any great conſideration in *Egypt* except *Alexandria*, a town of conſiderable trade, ſuppoſed to contain about 15000 inhabitants.

We ſhall here notice a circumſtance which our hero thought worthy of a memorandum.

On the eaſt ſide of the *Nile* lies a village, called *Eridy*, where a *ſheik* of the ſame name reſides.

It is famed through *Egypt* for a ſnake, of which many miraculous ſtories are related.

The vulgar believe it to be the devil, baniſhed into the mountains of upper *Egypt*, by the angel *Raphael*, to prevent his ſtrangling young *Tobias*, as he had done with the ſix former huſbands, which his bride had married.

The *ſheik* keeps this ſerpent in poſſeſſion, as his predeceſſors for time immemorial had done. It is an inch thick, two feet long, and the ſkin is ſmooth and reddiſh; it plays a thouſand tricks, and will twine about the arms or neck of any perſon, without hurting them; what is remarkable, it is fonder

fonder of women than men. An annual feaſt is held in honour of this ſerpent. The *ſheik* pretends that he can cut it in pieces at night, and find it whole in the morning.

Mr. M——gue looked upon this ſerpent to be nothing but a tohbam, a ſerpent common enough in *Egypt*; it hath more ſagacity than the *European* dogs, and may be taught a greater variety of tricks.

The land crocodile of *Egypt* reſembles the water crocodile in form, but it is ſmall and harmleſs. The water crocodile, or that which is commonly underſtood by the name, inhabits the *Nile*, and is particularly fond of the lakes, formed by channels, derived from thence; they fly from thoſe parts which are near towns, and from boats which contain many men, but will attack a ſingle man, or a boat with a ſingle man in it. This

creature

creature is to the laſt degree voracious, terrible, and cruel; it is ſometimes thirty feet in length; it runs ſwift, but cannot eaſily turn, and it's chief ſtrength lies in it's tails.

With reſpect to the artificial method of hatching chickens, it is to be obſerved that the inhabitants of *Berme*, a village 60 miles from *Cairo*, are the only poſſeſſors of the ſecret, parents teach it their children, and keep it from ſtrangers. The proprietors of ovens are therefore obliged to have recourſe to them, and pay them well for their trouble.

The ovens have two ſtories, conſiſting of twenty-eight ſmall cells, into which the eggs are laid, round theſe there is a hollow, about an inch and half deep, and ſix inches broad; this contains the fire to heat the oven; the hollows are between the lower

and

and upper range of cells, ſo that the fire heats both ſtories. The floor which divides the ſtories is made of reeds, covered with cow dung; the walls are of brick.

The eggs are put upon a mat, in the loweſt cells; the fire is made of cakes of cow dung.

The inſpector at various times increaſes or diminiſhes the heat, by giving the cells leſs or more air.

In twenty-one days the operation is concluded, and all the chickens are ſeen running about in the cells.

CHAP. XVII.

Goes to England—*His Mother dies*—*Takes Poſſeſſion of his large Fortune*—*His Enmity to Lord* B——. *Returns to* Conſtantinople—*Aſſumes the* Armenian *Habit*—*Deſcription of that Habit.*

HAVING ſeen all that is deemed curious in *Egypt*, Mr. M——gue returned to *Conſtantinople*, where finding ſome diſpatches for him from his relations, which appeared of the utmoſt conſequence, he determined to depart for *England*.

He ſoon embarked on board a trading veſſel, and arrived, after a voyage in which nothing material happened, at *Marſeilles*, from whence travelling by land to *Calais*, he went on board the packet, and in a few hours landed ſafe at *Dover*.

His

His reputed father, whoſe name he had always gone by, had been dead for ſome years, and his mother, who had deſired his preſence in *England*, on account of her precarious ſtate of health, was on the verge of a diſſolution when he arrived.

She died ſoon after, and left him in poſſeſſion of an immenſe fortune; indeed ſhe went ſo far as to be exceedingly partial in his favour, with reſpect to perſonals, contrary to the intereſt of his ſiſter, the preſent counteſs of B——.

This occaſioned a coolneſs betwixt Mr. M——gue and lord B—'s family, and that nobleman having done him ſome diſſervices, he conceived a moſt implacable reſentment againſt him, which continued 'till his death.

Tho'

Tho' his ample fortune would have enabled him to enjoy all the luxuries of the eaſt, in the northern regions, where his patrimony was ſituated; yet a peculiarity of diſpoſition induced him to ſigh for the effeminating pleaſures of *Aſia*. Grown fond of the eaſtern countries by familiarity, he determined to diſſipate his income in the pleaſures which thoſe prolific climes afford.

Before his departure, he made a preſent of ſome curious medals and other antiquities to the *royal ſociety*; on which account he was made a member of that learned body.

He ſoon after embarked on board a merchant ſhip, bound for *Turkey*, and on his arrival at *Conſtantinople* preſented himſelf to the Grand Signior, by whom he was, as uſualy, moſt cordially received.

He

He had formerly adopted the *Turkiſh* habit, but now he thought proper to aſſume the *Armenian*, deeming it not only ſuperior to the *Turkiſh*, but to all other dreſſes in the univerſe.

As Mr. M——gue never after appeared in any other habit, it may not be improper to deſcribe it.

The *Armenian* dreſs, then, conſiſts of a magnificent turban; and it is to be obſerved, that the *Armenians* have a particular maxim to keep their heads very warm, ſo that they never pull off their turbans out of reſpect to any one; the other parts of their dreſs are ſimple, neat, and elegant; next to their ſkin they wear callico ſhirts, then a veſt, which reaches below the knee, girt with a ſaſh, and over that a looſe garment, ſomewhat ſhorter.

Their clothes are, however, generally expenſive, conſiſting of the richeſt furs, ſilks, muſlins, cottons, and the like valuable ſtuffs, embroidered in a very rich manner with gold and ſilver.

On their legs they wear looſe boots, and ſlippers on their feet; they wear a dagger in their ſaſh, and linen trowſers; their clothes and the collar of their ſhirts are open, ſo that their dreſs is better adapted to the purpoſes of health and activity, than the dreſs of the *Turks*.

CHAP.

CHAP. XVIII.

Makes the Tour of Perſia—*Deſcription of* Perſia—*Of* Iſpahan—*Intrigues with a* Perſian *Lady—Combuſtible Earth—Capitation Tax—Falls in Love with a* Circaſſian *Lady—Marries her—Marriage Ceremonies in* Perſia.

MR. M——gue, whoſe diſpoſition was ever reſtleſs, and his imagination always upon the wing, could not long remain inactive; he therefore made the tour of *Perſia*, and ſaw as much of that country as the diſtracted ſtate of affairs would permit.

He perceived that the ſoil itſelf was exceedingly fruitful; but the government was ſo arbitrary, that the inhabitants could neither enjoy plenty or ſafety.

There are vaſt mountains in this country, ſuch as *Caucaſus*, *Ararat*, and *Taurus*; but no country in the world hath ſo few rivers.

The women are ſufficiently handſome, but they are coquets, and continue to heighten their beauty as much as poſſible by art.

Iſpahan, the capital city of *Perſia*, is 12 miles in circumference, but the ſtreets are narrow and crooked; the chief amuſement of the inhabitants is to walk upon the flat roofs of the houſes, when the weather will permit; the houſes are but of one ſtory, and ſince the late troubles in *Perſia*, not above 5000 of them are inhabited.

With reſpect to *Aſia*, the *Perſians* ſtand in the ſame predicament as the *French* do in *Europe*;

Europe; that is, they are the models of politeneſs, and not to imitate their manners, and underſtand their language, argues low breeding. Indeed their manners are the moſt refined of any people in the eaſtern countries, and their language is the moſt poetical and nervous. In ſhort, in *Aſia* the *Arabic* is to be conſidered as the learned language, the *Perſian* as the polite, and the *Turkiſh* or the *Coptic* as the vulgar languages.

The women are ſo far from being as reſerved as in moſt other eaſtern countries, that they will not ſcruple to make advances to thoſe they like. Of this our hero had a proof, while at *Iſpahan*; a widow lady had taken particular notice of him, and not being able to bridle her paſſion, ſhe ſent him a billet-doux, written from the right hand to the left, (for the *Perſians*, like the *Hebrews*, write in that manner.)

Mr. M——gue was too much a cavalier not to do honour to the overture. The lady received him in a magnificent apartment, which was close shut; it was illuminated by a great number of wax tapers, as well as lamps, filled with the most odoriferous oil, and, on a hearth of the finest marble, there was a large fire of the wood of aloes, tho' the weather was warm; this rendered the room so hot, that our hero begged to remove to some cooler place. To this request the lady complied with great difficulty; for in her heart she was *gaur*, or worshipper of fire.

This lady was so extremely ceremonious in her amours, that the intrigue became troublesome to our hero, who left *Ispahan*, and travelled to the north of *Persia*, to see a celebrated natural phænomenon, near *Baku*.

Baku. This is a combuſtible ground, filled with fiery and inflammable particles, being the chief ſcene of the *guebres* devotion. Theſe *guebres* are the prieſts of the *gaurs* or fire worſhippers. Several temples are ſcattered about this ground, in one of which the *guebres* pretend to preſerve the ſacred flame of the univerſal fire. This riſes from the end of a large hollow cane ſtuck into the ground, and filled with the pureſt ſpirits.

The *Perſians* certainly exceed all the manufacturers in the univerſe in ſilk, woollen, carpets, leather, and mohair. They do not, however, purſue trade with that avidity which might be expected from people ſo excellently well ſituated for commerce.

It is to be obſerved, that foreigners, who are not Mahometans, pay a ducat a head

for being permitted to reſide in the *Perſian* territories. Tho' this tax ſhould only be paid once, yet the officers take care to exact it in almoſt every town, alledging that they are not certain it has been paid in any other place. Thus our hero was under the neceſſity of paying the tax above fifty different times.

At *Schiras*, a fine open town, with beautiful invirons, Mr. M——gue determined to remain for ſome time. The country is fruitful to the laſt degree, and the wines the beſt in *Aſia*.

Here our hero fell in love with, or rather conceived a ſtrong inclination for a beautiful *Circaſſian* lady. Not being able to obtain her for a miſtreſs, he as uſual addreſſed her for a wife; he pretended to be an *Armenian* merchant, and lived in a very

very profuſe manner, to captivate her by generoſity. But liberality will not ſucceed in this country, without the addition of a very abſurd piece of gallantry; that is, to evince his paſſion, a lover muſt burn himſelf in ſeveral parts of his body, and in this ſcarified manner preſent himſelf before his miſtreſs; if ſhe accepts his love, ſhe is conſiderate enough to ſend him fillets and ſcarfs of ſilk to bind up the ſores; but if his paſſion is diſagreeable to her, he has only the pain for his recompence. Where the lady likes the lover, her eſteem riſes in proportion to the torture he gives himſelf; and was he to make himſelf a cripple, his paſſion would be deemed the moſt ſublime imaginable.

This method of wooing was not at all agreeable to our hero; he could flatter, ſwear, and embelliſh beyond the truth, as well

well as any one, but a red hot iron did not fall in with his ideas of pleaſure.

Finding he could not obtain the lady without ſome ſuch burning proof of his paſſion, he determined to have recourſe to art.

In purſuance of this reſolution, he ſtained himſelf in ſeveral parts, in a manner ſo ingenious, that the moſt diſcerning eye could not diſcover but what he was ſcarified in a moſt terrible manner.

Having made himſelf appear moſt dreadfully burnt, he preſented himſelf before his miſtreſs, who, kind ſoul, was melted into compaſſion at the ſight; the liquid pearls ſtreamed from her eyes, and ſhe preſented him with her choiceſt ſcarfs, and ſilk handkerchiefs, to bind up his wounds, entreating him to be careful of himſelf for her ſake.

When

When ſufficient time had elapſed, for him to appear to be well, the marriage was concluded on, as a matter of courſe; for the gift of the ſcarfs implies an abſolute conſent. The ceremony is as follows.

The bride goes from her houſe with her relations and friends, all on horſeback, ſingers precede them.

The bridegroom leaves his houſe in the ſame manner.

When the two troops meet, they return to the bride's houſe, where they have a ball.

The bridegroom is then conducted to the bride's chamber, by two men; the bride comes in another way, being led by two women;

women; the new married couple are then left together, and the company continue dancing during the whole night.

CHAP.

CHAP. XIX.

Goes to Arabia—*Character of the* Arabs, *and Deſcription of* Arabia—Banyan's *ridiculous Notions—Cuſtoms of the Women—A curious Intrigue—Mr.* M——*gue is apprehended, and carried before the Governor.*

MR. M——gue, as uſual, was not long ſatisfied either with remaining in one place, or with one woman; he therefore packed up his baggage, that is, all but his ſpouſe; for he deemed a wife a cumberſome commodity to travel with, and determined to proceed towards *Arabia*.

It is remarkable that this country hath always preſerved it's ancient name, for the word *Arab* ſignifies a *robber*, and robbers the *Arabians* always were, and ſtill remain ſo.

It is well known that *Arabia* is divided into three parts, viz. *Arabia Petræa* or ſtony, *Deſerta* or deſert, and *Felix* or happy, and that the celebrated mountains *Sinai* and *Horeb* are in *Arabia Petræa*, eaſt of the red ſea.

The deſert part of *Arabia* is a moſt horrid place, compoſed of immenſe plains of ſand, and diverſified only by frightful craggy mountains, or rocks.

Theſe plains of ſand are ſometimes moved by hurricanes, in the ſame dreadful manner as the waves of the ſea are by ſtorms. Beneath theſe terrible mountains of ſand whole caravans have ſometimes been buried.

The ſouthern parts of *Arabia* are indeed deſervedly called the happy, as the air is exceedingly

exceedingly temperate, and the ſoil fertile, producing balm of gilead, myrrh, manna, capia, aloes, frankincenſe, and other valuable gums; the fineſt ſpices, and the moſt delicious fruits. But *Arabia Felix* is moſt celebrated for it's coffee and dates.

As the *Arabians* live in a wild manner, and continually rove about from place to place, they pitch their tents ſometimes as conveniency, and ſometimes as whim directs them.

This occaſions a prodigious ſcarcity of towns in this immenſe country, as there are none worth obſervation except *Mocho*, *Aden*, *Muſchat*, and *Suez*, trading cities; and *Mecca* and *Medina* the cities whither the *Mahometan* pilgrims reſort; the firſt being the place of *Mahomet*'s birth, and the latter of his burial. Every *Muſſulman* is obliged by

by his religion to visit *Mecca* once in his life-time, or send a deputy.

The *Banyans*, who are originally *Indians*, but numerous in *Arabia*, have many whimsical religious notions, particularly when they are dying, they are desirous of nothing so much as to hold a cow by the tail, to the end that their soul may enter into the body of that beloved animal, which is the great object of their adoration.

Mr. M——gue took up his abode for some time at *Mocho*; here he observed that the women seldom appeared in the day time; in the evening, however, they were allowed more liberty, and generally form themselves into small parties to go upon visits. He has frequently met them at twelve o'clock at night, or one in the morning, in groupes; but as soon as they perceived

ceived a man, they would turn their faces close to the wall, and remain in that position 'till he was passed by.

Mr. M——gue lived next door to a considerable merchant, who used to trade to *Surat*.

This merchant had a daughter of about sixteen, who, tho' like others of that country, of a swarthy complexion, might be deemed a very agreeable *brunette*; her features were regular, her eyes full of fire and vivacity, and her limbs were formed with the utmost symmetry.

Our hero had built a little lodge upon a terrace, exactly opposite to this lady's chamber window, in order to enjoy the cool breezes which came from the sea better than he could do in the house.

Here he frequently amuſed himſelf by playing upon the German flute, which he did to admiration.

The lady who was concealed from his view by a lattice, one day lifted up the lattice while he was playing, when he had a full view of her, and was ſtruck with a ſomething in her features and manner, that appeared inexpreſſibly engaging.

He ſaluted her by touching his turban, in the manner of the country; ſhe bluſhed, but returned his courteſy.

He made a practice now of going daily to the terrace, and playing ſome of the moſt melting tunes he knew.

She was always attentive to the muſic, ſeemed highly delighted with it, and frequently

quently opened the lattice to look at our hero.

He one day diſplayed to her view a great number of ribbons, ſome glaſs toys, and a looking glaſs, intimating at the ſame time by ſigns, that they were at her ſervice, provided he could by any means convey them to her.

She underſtood his meaning perfectly well, and preſently diſpatched a black female ſlave to his houſe, to whom he gave them, together with a letter for the young lady, written in the *Arabic* language, and filled with the moſt paſſionate expreſſions.

The lady ſeemed highly delighted with the preſents, as ſhe opened the lattice to thank him by ſigns.

At night when he had retired to reſt, he heard a loud knocking at the door; he ordered a Greek ſlave, whom he had bought ſeveral years before, and who acted in the capacity of his valet, to go and ſee the occaſion of the diſturbance.

The fellow had no ſooner opened the door, than ſeveral ſoldiers ruſhed in, and making towards Mr. M——gue's chamber, ordered him to dreſs himſelf immediately, and attend them to the governor.

CHAP.

CHAP. XX.

The whimſical Charge againſt Mr. M——gue—The Alternative offered him—Is married to the Arabian *Lady—Eſcapes from* Arabia.

OUR hero could not conjecture on what account he was apprehended, nor could he get any information from the ſoldiers, who ſaid they had received orders to ſeize him, but for what reaſon they could not tell.

When he came before the governor, he ſhewed the Grand Signior's paſſport and protection.

The governor, however, treated them very lightly, and informed our hero, that they were given to protect him from the

outrages of others, but not to ſcreen him in injuring others with impunity.

He begged to know who he had injured, as he was not ſenſible that he had given the leaſt offence to any perſon.

A ſlave was than diſpatched to call the perſon, who was to exhibit the charge againſt him, from another apartment.

In a ſhort time his next door neighbour, the *Surat* merchant, appeared.

The myſtery was now explained; he preſently underſtood that the crime alledged againſt him was making preſents, and writing to that gentleman's daughter, and having ſeen her face to face.

The governor informed him, that they were moſt heinous offences; that now he had

had ſeen the young lady, and made her preſents, nobody elſe would marry her; that therefore he muſt either marry her himſelf, or loſe both his eyes.

As this was the alternative, the reader may eaſily conceive the choice, which a man of our hero's conſtitution would naturally make. He did not heſitate a moment to conſent to the marriage.

He was immediately diſcharged; all parties were reconciled, and the nuptials were ſoon after ſolemnized.

The marriage ceremony was the ſame as that among the *Turks*, with this addition, that the bride preſents the huſband with a bearded arrow, which ſhe calls her portion. This preſent is meant to ſeal the fidelity of her promiſe, as ſhe gives him an inſtru-

ment to uſe, either againſt herſelf, if ſhe ſhould prove untrue, or againſt them who ſhould aſſault her virtue.

When, as uſual, he grew tired of his *Arabian* wife, he found more difficulty in getting rid of her, than he had ever done with reſpect to any of the former. As a foreigner he was naturally ſuſpected, and the idea of having been compelled to marry, increaſed the ſuſpicions of the *Arabians*.

He ſoon perceived that he was but a priſoner at large, and that all his wife's relations, and even his neighbours, were ſo many ſpies upon him; the reflections which ſuch a ſituation naturally gave riſe to, were exceedingly diſagreeable, and being under a conſciouſneſs of reſtraint, the time appeared extremely irkſome.

At

At length an *Engliſh* Eaſt-India ſhip arrived in the port; his ſpirits began to revive at the event, and he now conceived hopes of a ſpeedy deliverance, from what he deemed an abſolute captivity.

He ſoon let the captain underſtand who he was, intimated the nature of his confinement, and expreſſed the deſire he had to regain his liberty.

The captain promiſed to do him every ſervice that lay in his power; but the utmoſt precaution was neceſſary. On account of an *Engliſh* ſhip being in the port, he was more cloſely watched than ever.

The captain having taken a houſe near the ſtrand, our hero repaired to it, when he was on the eve of departing from *Mocco*. He was ſent on board the ſhip in a cheſt, with

with holes borde in it to give him air, and his departure was not even ſuſpected 'till the ſhip was under weigh.

Indeed he was obliged to leave the property he had at *Mocco* behind him; but that he thought but trifling, when ſet in competition with the liberty he obtained.

During the voyage they met with a ſhip bound to *Conſtantinople*; he immediately went on board this veſſel, after making the captain of the Eaſt-India ſhip a preſent of a draft on a banker at *London*, for his civility, and being the inſtrument of his deliverance, as he termed it.

He ſoon arrived at *Conſtantinople*, the emporium of the eaſtern part of the world, and our hero's favourite metropolis.

CHAP.

CHAP. XXI.

A Journey from Grand Cairo *to the written Mountains, in the Deſert of* Sinai, *performed and written by E. W. M——gue, Eſq.*

MR. M——gue, ever reſtleſs in his diſpoſition, made another excurſion into *Egypt*.

From *Grand Cairo* he ſet out on a journey to the celebrated written mountains in the deſert of *Sinai*. But as he has given an ample account of that journey in a letter to the *royal ſociety*, we ſhall tranſcribe his own words.

A letter from E. W. M——gue, Eſq; F. R. S. to W——m W——ſon, M. D. F. R. S. containing an account of his journey

journey from *Cairo* in *Egypt*, to the written mountains in the deſert of *Sinai*, received *January* 3*d*, and read before the *royal ſociety*, *March* 13, 1776.

It is with a good deal of difficulty that I have prevailed upon myſelf to write to you, for as coming now to *Italy* was quite unforeſeen, and I am immediately going back to the eaſt, I have not my journal with me, but luckily have the famous inſcription. I am ſenſible every paper I ſend to the *royal ſociety* expoſes more and more my incapacity; however as theſe inſcriptions are much wanted, I cannot avoid ſending them. I ſhall only ſpeak to ſome of the points the biſhop of *Clogher* mentions, but cannot avoid being now and then a little prolix.

I ſet out from *Cairo* by the road known by the name of *Tauricke Beni Iſrael*; after twenty-four hours travelling, at about three miles

miles an hour, we paſſed by an opening in the mountains on our right hand, the mountains *Maxattee*. There are two more roads, one to the northward of this, which the *Mecca* pilgrims go, and one to the ſouth between the mountains, but never travelled, (as it does not lead to *Suez*, which is thirty hours march from *Cairo*.) Thro' this breach the children of *Iſrael* are ſaid to have entered the mountains, and not to have taken the moſt ſouthern road, which I think moſt probable; for thoſe valleys, to judge by what are now ſeen, could not be paſſable for *Pharaoh*'s chariots. This breach, the inhabitants told me, leads directly to a plain called *Badeah*, which in *Arabic* ſignifies ſomething new or extraordinary, and alſo the beginning, as the beginning of every thing is new, *i. e.* was not before known.

At

At *Suez* I found an opportunity of going to *Tor* by ſea, which I gladly embraced; that by going nearer the place, at which the *Iſraelites* are ſuppoſed to have entered the *golf*, and having a view from the ſea as well of that as of the oppoſite ſhore, I might be a little better able to form a judgment about it; beſides I was willing to have the views, bearings, and ſounding, which I took.

When we were oppoſite to *Eadeah*, it ſeemed to me (for I was not on ſhore) a plain capable of containing the *Iſraelites*, with a ſmall elevation in the middle of it. I ſaw ſomething too like ruins; the captain and pilots told me, that this was the place where the *Iſraelites* entered the ſea, and the ruins were thoſe of a convent (I ſuppoſe built on the ſpot in commemoration of the fact); they added that there was good wa-

ter

ter there. There is here a ſtrong current, which ſets to the oppoſite ſhore, about ſouth-eaſt; it forms by it's ſtrength a whirlpool, where the ſailors ſaid ſhips were loſt, if forced into it for want of wind, by a current. This pool is about ſix miles northward of cape *Karondel*, and juſt below this pool there is a ſand, a flat iſland at low water, which runs eaſt and weſt about three miles. This ſand, I ſuppoſe, is thrown up by the force of the current, and the ſame current by the reſiſtance it meets with from this bank, being forced back into the cavity made by this excavation, forms the whirlpool. This pool is called *Birque Pharoone*, the pool or well of *Pharaoh*, and here they affirm his hoſt was deſtroyed. I ſhall ſay more of this, as I travel back by land. We came to an anchor in 15 fathom water, within a mile and a half of the ſhore, to the ſouthward of this ſand, and in the *Birque Karondel*, to the northward of

of the cape; here the eaſtern ſhore is already mountainous, which near this place is a ſandy beach. The *Egyptian* ſhore from *Suez* to *Badeah* is likewiſe rocky and ſteep, ſo no entering upon the *gulf* from that ſhore, but at *Badeah* or *Suez*.

It is high water always when the moon is at her meridian height, and it ebbs ſix hours. At *Suez* it flows ſix feet, the ſpring tides are nine, and in the variable months, from the beginning of *November* to the end of *April*, ſometimes twelve From the beginning of *May* to the beginning of *October* a northerly wind generally ariſes, and goes down with the ſun; it is often very ſtrong. This wind never fails in theſe months, unleſs there be ſome violent ſtorm. The reſt of the year the winds are variable, and when they blow hard at S. and S. S. E. theſe winds ſet up the ſea thro' the narrow

ſtreight

ſtreight of *Babel Mandel*, and up this gulf thro' it's mouth, between *Gebel el Zait* on the weſt ſide of this ſea, and the ſouther moſt point of the bay of *Tor*, on the eaſt ſide of this weſtern branch of this ſea, where it is not above 12 or 14 miles over. I ſuppoſe ſuch a wind hindering the water from going out, cauſes this extraordinary increaſe in the ſpring tides. We ſee the ſame thing happen with the ſame winds at *Venice*, both gulfs running nearly in the ſame direction.

The *Egyptian*, weſtern, or *Thebaic* ſhore, from *Badeah* ſouthward to oppoſite *Tor*, on the eaſtern ſhore, is all mountainous and ſteep, and at *Elim*, the northermoſt point of the bay of *Tor*, ends the ridge of mountains, which begin on the eaſtern ſhore of this weſtern branch at *Karondel*. I ſay nothing of *Elim* or *Tor*, or the marine produc-

tions of this gulf, as this paper is intended to give an account of *Sharme*, *Meenah el Dzahab Kadeſh Barnea*, the ſtone which *Moſes* ſtruck twice, and the inſcriptions; I however muſt ſay, that from this place mount *Sinai*, properly called, cannot be ſeen, but only the ridge or groupe of mountains in which it is, and which altogether form that part of this tongue of land, called in general mount *Sinai*. The garden of the monks of mount *Sinai*, at *Elim*, renders in dates, &c. 20,000 piaſtres per annum, or 2,500l.

We from thence croſſed the plain in about eight hours, and entered the mountains of *Sinai*; they are of granite of different colours. At the entrance of the narrow breach thro' which we paſſed, I ſaw on a large looſe granite ſtone an inſcription in unknown characters, given, I think, by doctor

doctor *Pocock*, biſhop of *Oſſory*. However, as the *Iſraelites* had no writing that we know of when they paſſed here, I did not think it of conſequence enough to ſtop for. The *Arabs* told me it was relative to a battle fought here between *Arabs*, and indeed I do not ſee what point of hiſtory it can illuſtrate, beſides there are not above five or ſix words. We arrived at the convent of mount *Sinai*, after the uſual difficulties mentioned by other travellers, were received as uſual, and ſaw the uſual places. I muſt ſay that the monks were far from owning to me, that they had ever meddled with the print of the foot of *Mahomet*'s camel. I examined it narrowly, and no chiſſel has abſolutely ever touched it; for the coat of the granite is intire, and unbroke in every part; and every body knows, that if the coat of leſs hard ſtones than granite is once deſtroyed, it never returns. It is a moſt

curious *luſus naturæ*, and the *Mahometans* turn it to their uſe.

Meribah is, indeed, ſurprizingly ſtriking; I examined the lips of it's mouth, and found that no chiſſel had ever worked there. The channel is plainly worn by only the courſe of water, and the bare inſpection of it is ſufficient to convince any one it is not the work of man; amongſt the innumerable cracks in rocks, which I have ſeen in this as well as other parts of the world, I never met with any like this, except that at *Jeruſalem*, and the two which are in the rock which *Moſes* ſtruck twice, of which hereafter.

I had inquired of the captain and the two pilots of our ſhip about *Sharme* and *Dzahab*, on the weſtern ſhore of the eaſtern branch of the red ſea; they told me that they

they were often forced up the *Elanitic* gulf, the eaſtern branch of the red ſea, and generally went to *Sharme*, and ſometimes as high as *Dzahab*. That they generally ran from cape *Mahomet*, the ſouthermoſt part of the peninſula, between thoſe two gulfs to *Sharme*, in ſix hours; becauſe they made as much more way as they commonly do, they very ſeldom going there but in a ſtorm. They generally run four knots, ſo this makes 48 miles, which brings it to the northward of *Tor*. *Tor* is in lat. 27 deg. 55 min. Cape *Mahomet* 30 miles ſouthward, lat. 27 deg. 25 min. *Sharme* 48 miles, nearly north lat. 28 deg. 13 min. conſequently about north-eaſt of *Sinai*. The port is pretty large, ſurrounded by high mountains, the entrance very narrow and the water deep, quite to the rocks, which are ſo very ſteep that a ſtone dropped from the ſummit falls into the baſon. No wind

can be felt here; they don't caſt anchor, but faſten their cables to the rocks. There is good water; ſome habitations are found on the ſides of the mountains, and a pretty large village at top. This ſeems to anſwer the idea of *Neſt-Ken*. *Dzahab* lies as high again up the gulf, ſo 48 miles more, or in lat. 29 deg. This port is conſiderably larger than the former, and very good, but not ſo cloſely ſurrounded with mountains; it is however very ſafe. There is a well of great antiquity, with very good water; very conſiderable ruins are found, and they ſay there was a great city formerly, but no inhabitants now, except an *Arabian* camp of 2000 men. There is a road from it to *Jeruſalem*, formerly much frequented. Thus far the captain and pilots. I inquired from the *Monks* as well as *Arabs*, about theſe places, as well as about the ruins, ſuppoſed by my learned friend the biſhop of *Oſſory*,

to

to be *Kadeſh Barnea.* The former could only tell me, they had not received any fiſh from thence in many years; that it was two eaſy days journey off, but the road was mountainous; ſo one may ſuppoſe the diſtance leſs than 40 miles. The *Arabs* agreed as to the road, but they ſaid it was once a large place, where their prince lived, whoſe daughter *Moſes* married; that *Moſes* was afterwards their prince, and the greateſt of all prophets. Theſe *Arabs* place *Moſes* the firſt, *Solomon* the ſecond, *Mahomet* the third, *Chriſt* the fourth, and then the prophets of the bible. As to *Dzahab* the monks only knew the diſtance to be four days journey, and that there was a road from it to *Jeruſalem*; (the *Arabs* told me the ſame) ſo the diſtance is about 80 miles. I inquired of them all about the ruins. They told me there were conſiderable ones about half way to *Dzahab*, about 40 miles from *Sinai*; but

I ſhould think *Kadeſh* muſt have been much nearer to *Jeruſalem*. I would willingly have gone to theſe places, but as the four clans of *Arabs*, which inhabit this promontory, were then at war with the other, I could get no conductor. In another journey I hope to be more lucky, for this is all hearſay; however, combining the whole together, and comparing it with what we collect from ſcripture, I think we may conclude *Sharme* to be *Midian*, and *Meenah el Dzabab* to be *Eziongeber*; what the interjacent ruins are, I cannot conjecture; but I believe I have found *Kadeſh Barnea* to be elſewhere; I think it cannot be here, for the *Iſraelites* were on the borders of the holy land, or land of promiſe, when they were ordered back, and when they were ſtopped by the *Moabites*. They are ſaid to have been brought up from *Kadeſh Barnea*, and I meet with no place in ſacred writing, or any antient

tient geographer, neither *Strabo* nor any other, that draw the line between this promontory and the land of promiſe ſo low down; nor could they do it, as theſe ruins are within almoſt 70 miles of the extremity of it. There are two roads from mount *Sinai* to *Jeruſalem*; the one thro' *Pharan*, the other by the way of *Dzahab*. That thro' *Pharan* is eleven days journey, two to *Pharan*, three to a ſtation of the *Mecca* pilgrims, called *Sheich Ali*, and one and a half to ſome conſiderable ruins; all this northward. From thence four and ſomething more to *Jeruſalem*, by the way of *Hebron*, leaving the *Aſphaltic* lake on the right hand, to the ſouth-eaſt: The other way is longer, on account of the road being more mountainous; that too paſſes the ſame ruins, and alſo *Sheich Ali*. I inquired about this when I was at *Jeruſalem*, and received the very ſame account with this addition,

additiou, that ſuch *Mahometans* as went from *Jeruſalem* to *Mecca*, went that way to join the *Cairo* caravan as *Sheich Ali*. This ſeems to be a ſituation oppoſite to *Kadeſh Barnea*, as the line drawn by all the geographers; it is without mount *Sinai*, (taken for this whole tract) and juſt before the *Moabites*, as the children of *Iſrael* paſſed by mount *Hor*, now *Acaba*, leaving the *Aſphaltic* lake on their left hand to the north-weſt. The tradition too of the *Arabs* is, that they paſſed this way; therefore I think *Kadeſh Barnea* muſt be near this ſpot. There are here conſiderable ruins, and I know of no city that ever was here, for *Petra* lay more to the eaſt, between the *Aſphaltic* lake and the *Elanitic* gulf. To leave no inquiry wanting, I aſked the *rabbins* of *Jeruſalem* where they placed *Kadeſh Barnea*, and they ſaid theſe ruins.

We

We ſet out from mount *Sinai* by the way of *Scheich Salem*, and after we had paſſed *Mahomet*'s ſtone, came to the beautiful valley mentioned in the journal. I lay there, and did not ſet out before day light, that I might not paſs the rock which *Moſes* ſtruck twice; I ſearched and inquired of my *Arabs*, but could neither hear nor ſee any thing of it. I ſaw ſeveral ſhort inſcriptions ſtained on ſome parts of the mountains; the characters being the ſame as thoſe on mount *Sinai*, *Meribah*, &c. given by the biſhop of *Oſſory*. About four miles before we arrived at *Pharan*, we paſſed thro' a remarkable breach in a rock; each ſide of it is perpendicular as a wall, about 80 feet high, and the breach is about 40 broad. It is at this breach, I imagine, the *Horites* were ſmote, four miles beyond the preſent ruins of *Pharan*, for having paſſed this

this breach, they could make a ſtand, nor could they be purſued. Here on the tops of the mountains, to our right hand, were ruins of buildings, and one ſeemed a caſtle. From *Meribah* to near this place we had always rather deſcended. In moſt places there is the bed of a ſtream, and after rain the water runs; but a little before we came to this breach, it winded off towards the weſt; for the waters fall into that part of the deſert we croſſed from *Tor*. Between this breach and *Pharan* there are ſeveral ſprings, and one at *Pharan*, where we encamped. There is the bed of the river mentioned by the journal; the traditional account of which agrees with what is ſaid by St. *Paul*. Waters ſeem to have run from *Meribah* to within about ſix miles of this place; the bed of a ſtream is here again very plain, and a ſpring at the upper end of it, which does not yield water enough to make

make a ſtream, the bed then is dry; four valleys terminate here, and form a large area. I inquired about the road to *Jeruſalem*; the people agreed in the diſtance and ruins. We travelled in the bed of the river, thro' the valley, to the north, and in about half an hour the ſight and appearance of a large ſtone, not unlike *Meribah*, which lay at ſome diſtance from the mountain, on our right hand, ſtruck me; and I alſo obſerved it had many ſmall ſtones upon it. The *Arabs*, where they have any ſtone or ſpot in veneration, as *Mahomet's* ſtone, and the like, after their devotion lay ſome ſmooth ſtone upon it. I aſked what it was, they told me *hagar Mouſa*, the ſtone of *Moſes*. I told them that could not be, for that lay in *Rephidim*; they ſaid that was true, but this was *hagar il chotatain*, the ſtone of the two ſtrokes; that he ſtruck it twice, and more water came from it than from

from *Meribah*, witneſs the river. The bed of the river winds to the eaſtward, about E. S. E. I aſked how far it went; they ſaid this bed ran by *Scheich Ali* to thoſe ruins, and quite away to the ſea; ſo the river muſt have began here and not at *Pharan*, and the bed from *Pharan* here is only formed, I ſuppoſe, by winter torrents. If this is the bed of the river mentioned by St. *Paul*, as I dare ſay it is, we have the ſecond rock. If it runs to the ruins, they will be pretty plainly thoſe of *Kadeſh Barnea*, and if it continues in the ſame courſe to the ſea, it is probably the river at *Rinocolura*, ſuppoſed by *Eratoſtenes* to be formed by the *Arabian* lakes, becauſe he did not know it's miraculous head. This river is doubted of by *Strabo*, becauſe dried up to the ſource from the time the *Iſraelites* entered the land of promiſe, and the tradition was then loſt. Pardon this bold conjecture, but it conci-

liates

liates and coincides ſacred hiſtory with antient geography. This too ſeems a proof, that it is really the ſecond ſtruck rock; as to the ſprings between the breach and *Pharan*, they certainly did not exiſt in the time of *Moſes*, or if they did, they would have been as nothing to ſo many people.

We went down a large valley to the weſt, towards the ſea, and paſſed the head of a valley, a part of the deſert of *Sin*, which ſeparates the mountains of *Pharan* from thoſe which run along the coaſt, and the ſame plain which we had paſſed from *Tor*. We had ſcarce entered theſe mountains, and travelled an hour, when after paſſing a mountain, where there were viſible marks of an extinguiſhed ſubterranean fire; we ſaw on our left hand a ſmall rock, with ſome unknown characters cut on it, not ſtained upon it as thoſe hitherto met with,

and

and in ten minutes we entered a valley, ſix miles broad, running nearly north and ſouth, with all the rocks which incloſe it on the weſt ſide, covered with characters. Theſe are called *gebel el macataab*, the written mountains. On examining theſe characters, I was greatly diſappointed in finding them every where interſperſed with figures of men and beaſts, which convinced me they were not written by the *Iſraelites*, for if they had been after the publication of the law, *Moſes* could not permit them to engrave images, ſo immediately he had received the ſecond commandment. If they went this way and not along the coaſt, they had then no characters that we know of, unleſs ſome of them were ſkilled in hieroglyphics, and theſe have no connection with them. It will be difficult to gueſs what theſe inſcriptions are; if conjecture be permitted, I will give my very weak thoughts: They

cannot

cannot have been written by *Iſraelites*, or *Mahometans*, for the above reaſon; and if by *Mahometans*, they would have ſome reſemblance to ſome ſort of *Cuphic* characters, which were the characters uſed in the *Arabic* language, before the introduction of the preſent *Arabic* letters. The firſt M. S. S. of the alcoran were in *Cuphic*. There is a fine one at *Cairo*, which I could not purchaſe, as it is in the principal moſque, and the *iman* would not ſteal it for me under 400 ſequins, 200 l. Theſe have not the leaſt reſemblance of them. *Saracen* characters are very unlike; I think it not improbable that they were written in the firſt ages of Chriſtianity, when pilgrimages from *Jeruſalem* to mount *Sinai* were faſhionable, conſequently frequent and numerous, by the new Chriſtian Jews, who believed in Chriſt. Therefore I ſhould believe them *Hebrew* characters, uſed vulgarly by the

Jews, about the time of Chriſt. I ſhewed them at *Jeruſalem* to the rabbins; they were of the ſame opinion. It ſeems much eaſier to ſay what the inſcriptions are not, than what they are. They can ſcarce be of St. *Helen*'s time, for they would have ſome analogy with *Greek* characters, and they have none. Perhaps ſome gentlemen think them ancient *Egyptian*, written by the colony, which, they ſuppoſe, went to inhabit *China*; but ſuch colony, if ever there was ſuch a one, probably went the ſtrait road, from the head of one *gulf* to the head of the other, from *Hieropolis* to *Eloth*, the way the *Mecca* pilgrims now go. This place would have been far out of their way, being at leaſt 60 miles to the ſouth of the pilgrim's road, unleſs they were ſuppoſed to have had tranſports at *Dzahab* or *Sharme*. Here are on other parts of this rock ſome *Greek* and *Arabic*, as well as

Saracen

Saracen inſcriptions, and an *Hebrew* one. The *Saracens* and *Arabic* only ſay, "ſuch an one was here at ſuch a time." The ſame ſay the *Greek* ones, except one, which ſays, as I remember, for I have it not with me, "the evil genius of the army wrote this," which can only prove that ſome body of *Greeks* were worſted here.

The third day from this place, travelling weſtward, we encamped at *Sarondon*, as the journal calls it, but it is *Korondal*, where are the bitter waters *Marah*. I tried if the branches of any of the trees had any effect on the water, but found none; ſo the effect mentioned in ſcripture muſt have been miraculous. Theſe waters, at the ſpring, are ſomewhat bitter and brackiſh, but on every foot they run over the ſand is covered with bitumous ſalts, grown up by the exceſſive heat of the ſun; they acquire

much ſaltneſs and bitterneſs, and very ſoon become not potable. The place at which the ſhips caſt anchor, is below the ſand, which I mentioned before, near the *Birque Karondel.* After nine hours and half march we arrived and encamped at the deſert of *Shur* or *Sour.* The conſtant tradition is, that the *Iſraelites* aſcended from the ſea here; this is oppoſite to the plain *Badeah*, to which the above-mentioned paſs in the mountains lead. From this place the openings in the mountain appear a great crack, and may be called a mouth, taking *Hiroth* for an appellative; however, I ſhould rather adopt the ſignification of liberty. It could hardly have been neceſſary for the *Iſraelites* to paſs the ſea, if they were within two or three miles of the northern extremity of the *gulf.* The ſpace of, at moſt, two miles the breadth of the *gulf* at *Suez*, and at moſt three feet deep, at low water,

water, for it is then conſtantly waded over, could not have contained ſo many people, or drowned *Pharaoh*'s army. There would have been little neceſſity for his cavalry and chariots to precipitate themſelves after a number of people, on foot, incumbered with their wives, children and baggage, when they could ſoon have overtaken them by going ſo little about. Theſe reaſons, added to the ſignificant names of the places, *Tauriche Ben Iſrael*, road of the children of *Iſrael*, *Attacah*, deliverance, *Phahiroth*, whether an appellative or ſignificative, *Badeah*, new thing or miracle, *Baohorel poloum*, ſea of deſtruction, convince me that the *Iſraelites* entered the ſea at *Badeah*, and no where elſe. Beſides all the reſt of the coaſt from *Suez* and below *Badeah* is ſteep rocks, ſo there muſt have been another miracle to deſcend. The current too ſets from this place where we encamped, towards

wards the oppoſite ſhore, into the pool *Birque Pharaone*, pool of *Pharaoh*, where the tradition is his hoſt was drowned; a current formed, I ſuppoſe, by the ruſhing and falling of one watery wall on the other, and driving it down; a current, perhaps, by God permitted to remain ever ſince in *memoriam rei:* The diſtance to the bitter waters is about 30 miles. The *Ain Mouſa*, which the *Iſraelites* would have met with if they had paſſed at *Suez*, and the coaſt from hence ſouth about a mile to *Tor*, being all rocky and ſteep, too induced me to believe that they entered the red ſea at *Radeah*, and aſcended from it here. If any thing I have ſaid can in the leaſt ſupport that revelation, to which I declare myſelf a friend, even in this enlightened age, I ſhall be very happy; or if this trip of mine can be of any uſe whatever, as I had great pleaſure in it, I may truly ſay with *Horace*, "*Omne tulit punctum*," &c.

The

The denomination of ומסיף, I believe only regards the *Hierapolitic* branch, as the marine productions, *Madrepores*, &c. which form admirable torrents in the bottom of it, are not in the *Elanitic* branch or gulf. I mean the broad part below cape *Mahomet*; no more than that weſtern branch was known to the *Iſraelites* at the time of their paſſage; if it was to the *Egyptians*. But the name deſcended to the whole, as their knowledge of it. The red ſea ſeems to regard the broad part alone. For tho' there are not the above ſea productions, yet there is ſo great a quantity of the tube coral (not found in the weſtern branch of the *Hierapolitic* gulf) and ſuch rocks, as one may ſay of them, that the *Gedda* ſhips faſten themſelves to them inſtead of caſting anchor. It is of a deep red, ſo that poſſibly the firſt navigators entering at the ſtreight of *Babel Mandel*, from the red they ſaw, called it

the red ſea, and that name deſcended to the whole with their navigation. This ſea is tempeſtuous, and full of ſhoals. There is no harbour on the *Arabian* coaſt after *Tor*, except one; I mean between *Suez* and *Gidda*, or *Mecca*, which is a day and half from *Gidda*. *Gidda* is it's port, and there is only one on the other coaſt, *Coſſire*; but it is a very bad one, however ſhips ſometimes go thither, and caravans croſs the country to *Morſhout*. The ſhips are as the biſhop of *Oſſory* has deſcribed them; the helm is on the outſide, as I ſuppoſe with his lordſhip, St. *Paul*'s was. They make uſe of but four ſails, and no compaſs, nor do they ever caſt the lead; they ſail only by day-light from anchoring place to anchoring place, and are not above two days out of ſight of land, from cape *Mahomet* to the *Arabian* main. If a gale happen they are often loſt, about one

one in ten every year. I ſhall be glad to be honoured with the ſociety's commands, and in communicating this you will oblige,

SIR,

Your moſt humble ſervant,

Piſa, Dec. 2, 1765.

E. W. M——GUE.

CHAP.

CHAP. XXII.

Mr. Sharp's *Character of our Hero—His Health declines—Determines to reviſit* England—*A Scheme to diſappoint his Relations Advertiſement for a Wife—Dies at* Venice.

AFTER this excurſion to the written mountains, we find that Mr. M——gue reviſited *Italy*; ſince the ingenious Mr. Samuel Sharp, in his letters from *Italy*, in the year 1767, makes the following mention of him, "One of the moſt curious ſights amongſt the curioſities of "*Venice* was the famous Mr. M——gue. "He was juſt arrived from the eaſt; he "had travelled through the holy land, "*Egypt*, *Armenia*, &c. with the old and "new teſtament in his hands; he had viſited mount *Sinai*, and flattered himſelf "he had been on the very part of the

"rock

" rock where *Moſes* ſpake face to face with
" God Almighty; his beard reached down
" to his breaſt, and the dreſs of his head
" was *Armenian*. He was in the moſt en-
" thuſiaſtic raptures with *Arabia* and the
" *Arabs*; his bed was the ground; his food
" rice; his beverage water; his luxury a
" pipe and coffee."

This abſtemious method of living in imitation of the *Arabs* and *Armenians* our hero adopted, in the latter part of his life, for he had formerly indulged himſelf in all the luxuries and ſenſualities of the eaſt.

Having rather blunted the edge of his curioſity by continual travel, he reſided ſeveral years at *Conſtantinople*. With reſpect to eating and drinking he affected great temperance, but he was never without a ſeraglio, filled with the beauties of *Georgia*, *Circaſſia*

Circaſſia and *Greece*; as he deemed a plurality of women conſonant to the cuſtoms of the patriarchal ages of which he was ſo fond.

At length growing very infirm, he began to fear an approaching diſſolution; this determined him once more to reviſit *England*, in order to ſettle his temporal concerns. He reflected with conſiderable chagrin, that his ſiſter, the wife of the preſent Earl of B—— was his heir at law. For his enmity to that nobleman and his family continued, or rather had increaſed with his years, and he ſeemed to have gathered additional malignity by time.

By his ſeveral wives and concubines he had ſeveral children, but was ſenſible that they could lay no legal claim to his eſtate after his demiſe, on account of his prior marriage

marriage with the pretty waſherwoman, who had never been pregnant by him.

But a letter he received from *England* gave him new ſpirits, for it informed him of the death of the waſherwoman, his firſt wife, who had 'till this time lived in the country upon her annuity, in a very inoffenſive and retired manner.

On the receipt of this intelligence a thought ſtruck his imagination, which gave him a ſenſible ſatisfaction, as it preſented him with the idea of throwing his eſtate into another channel, and diſappointing thoſe obnoxious relations who were in ſanguine expectation of it's falling to them.

His ſcheme was to marry ſome young woman of indigent circumſtances, who was pregnant, that the child being born in wed-

lock

lock might become his heir. For he was too ſenſible of his own imbecillity from age and infirmities to ſuppoſe he ſhould ever have a child of his own.

Warm with the idea of this novel method of ſhewing the moſt permanent reſentment to thoſe he ſo much diſreliſhed, he wrote to a friend in *England* to procure a proper young woman in a ſtate of pregnancy, with all poſſible expedition.

This requeſt to his friend occaſioned an advertiſement to be inſerted in the morning papers.

In conſequence of this advertiſement ſeveral unfortunate fair ones applied, who had been more prolific than their circumſtances rendered convenient, and having been forſaken by their faithleſs ſwains, thought by the

the tenor of the advertiſement that it was a favourable opportunity to alleviate their misfortunes.

Four of theſe were ſelected for our hero's choice. The firſt being in the third; the ſecond in the fourth; the third in the fifth; and the fourth in the ſixth month of her pregnancy.

They were informed that the perſon whoſe happineſs it ſhould be to be choſen by Mr. M——gue, would have a genteel ſettlement for life; beſides the child of which ſhe was pregnant becoming by the marriage heir to a conſiderable eſtate; and that the three whoſe fortune it was to be rejected, would have a preſent of 200 *l.* each. Perfectly ſatisfied with this they were ſent to *France*, in order to proceed to *Paris*, where Mr. M——gue was to meet them, that the hymenial

hymenial election might be made with all poſſible expedition; but the ladies were all diſappointed, as Mr. M——gue did not reach *Paris*, being ſeized at *Venice* with a malignant fever, which carried him off in a few days. Thus his relations who were ſo obnoxious to him, were much more befriended by fortune, than by his age or impotency.

FINIS.

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